

The Poor Man's ready Companion.

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LESSER PRAYER-BOOK
FOR
FAMILIES,

On Common Days, and
other Occasions.

With a NEW PARAPHRASE upon the
Creed, Lord's Prayer, and
Ten Commandments.

Many serious Considerations, also,
Intermix'd and Super-added.

By B. JENKS, Rector of *Harley* in
Shropshire, and Chaplain to the Right
Honourable the Earl of *BRADFORD*.

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THE NEW YORK COMPANY

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FAMILY

OF COMMON DAYS, AND
OTHER OCCASIONS.

WITH A NEW TABLE, AND
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To the Right Honourable

THE

Countess of BRADFORD.

MADAM,



HAT Spirit of serious Piety, (superior to all the other high Quality,) wherewith God has Bless'd and Adorn'd Your Ladiship, gives me the Boldness to shelter under Your
A 2 Honour.

DEDICATION.

Honourable Madam, *Source* of those Religious Offices, whereof You are so great a Lover, and so good a Judge. Tho' they appear in an ordinary Dress, yet dare I lay 'em before such a discerning Eye; Because I am sure of Your true Relish, to regard the Spirit, more than the Letter; and their Suitableness to the Capacities of Poor Families, for whose Use they are chiefly designed; And for whose Relief, I know Your Ladyship to be tenderly concerned; Having been frequently Honoured with the Almoner's Office, to distribute some of Your Charitable Munificence, among my Indigent Neighbours; Which I adventure Your Displeasure, Madam, here to mention: Out of my Zeal to Ex-

cite

DEDICATION.

cite some Others who have the Ability, to an Emulation of such Your Benignity, as well as Piety.

And O that all Great Houses, (as well as the Lesser,) were like Your's, Houses of Prayer; Keeping up the constant Worship of God in the Family together, as well as in the Closet apart! That such as Glory in the Ornaments, the Plenty and Gallantry of their Houses, would not count it Below 'em, nor any Blot upon 'em, there to Bow down themselves every Day, to Him who gives 'em all things so plentifully to Enjoy; Nor bestow the most of their good Graces upon such kind of Guests, as are too well known for the Qualities, which make 'em no good Friends

DEDICATION.

to any true Devotion, or good-
earnest Religion ; But take a
better Method to prevent the
pouring out of God's Fury on
the Family, by Pouring out their
Souls before him, in Confessing
their Sins, and Praying for his
Mercy and Grace.

May Your Family, Madam,
be ever Exemplary, for this
highest Excellency: That while
the Wicked, thro' the Pride of
his Countenance, will not seek
after God ; (al. is so Proud,
that he Cares not for God ;)
but counts it a Diminution of his
Dignity, to be every Day upon
his Knees before his Family ;
You, that have been much better
Educated upon Earth, as well as
better Taught from Heaven,
(whom I cannot but account still
the

D E D I C A T I O N.

the more Honourable, for Your great Humility, in the midst of all Your Affluence and Prosperity) may never lay up Your Treasure on Earth ; But Live above the Ensnaring Love of all its Wealth, and go on still to shine as such a Light in this World, Till You come (with the Lovely Pair of Your Happy Offspring, so early Advanced thither,) To shine as the Brightness of the Firmament, in that most Glorious World to come For ever.

The many particular Favours, which in a very Condescending manner, and upon the most seasonable Occasions of Mourning and Affliction, Your Ladiship's Goodness has been pleas'd to vouchsafe unto one, who deserves so very Little at Your Hands,

DEDICATION.

are pressing Engagements upon
me thus to Pray, and (in all the
ways that I am capable,) ever to
Approve myself,

Madam,

YOUR LORDSHIP'S

Most Devoted, in all

Faithfulness, to Honour

and Serve You,

B. JENKS



A P R E F A C E,

Shewing the Occasion of
this Publication,

With an Earnest *Admonition,*
Exhorting to a far greater
Concern for the SOUL,
than for all things else in
the WORLD.



UPON the First Edition
of my Prayers and Offi-
ces of Devotion, A very
Memorable Person of true
Honour, and Exemplary
Piety, told me, he had
an Objection against my Book, That it
was too Big; Meaning, not so much the
Bulk

ij P R E F A C E.

Bulk of the Matter, as the Price to the Buyer, somewhat too High for the Poor.

The same Complaint hath been laid before me of Late ; with some pressing and repeated Importunity, To set forth a Lesser Manual for the Family, of so low a Rate, that (in the Tradesman's Dialect,) it might be every one's Money.

The Motion I withstood, agen and agen ; Excusing myself, for doing any more of that Nature, wherein I might be thought to have Overdone it already.

But considering, That what concern'd Poor Families, might be contracted in a little Compass ; And that what I had already done of this kind, had found so good Acceptance, as to go Abroad now in a Fifth Edition , I came at last to a Resolution of Complying with the Solicitation, which did put me upon this Impression. Wherein my Care and Endeavour has been, not to Epitomize the former Book into an Abstract ; nor to borrow any Prayer from thence ; nor so much

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much as an Expression, (that I am aware of,) unless some Scripture Phrase there to be found.

Not, as affecting Variety or Novelty ; But purely for avoiding Offence. That I might not give any Umbrage of Complaint or Prejudice, either to the Buyers or Sellers of the other Book, for Plundering that, to furnish out this.

Which I thought fit here to mention, for the satisfaction of some Concerned Persons : Tho' it be but a very small Matter, compar'd with that, which I am now to Add ; That I may put what Life I can into the Forms here prescrib'd, to make 'em more Effectual ; While I Quicken every Reader, to shew the greatest of all their Care and Concern for their SOULS.

For what shall it Profit a Man, If he shall Gain the whole World, and Lose his own SOUL ? Mat. 8. 26.

The Questions of Profit are usually counted some of the most Concerning Points : When even all this World moves upon the Hinges of Interest.

And

And that Demand of Judas, What will you give me? Or another Equivalent to it, What shall I get by it? are so frequent in the Mouths of most. Who is not for Good Bargains, and saving of Damages? Some here, are out of measure Intent upon it, to make the Most of every thing.

But yet alas, How common to see some that are for Getting All, to Lose All? And when they try, Who will shew us any Good? Yet are they quite off the Way, to obtain the Chief, the Real, and Eternal Good. Now here, our Lord himself, (the best of all Judges,) arguing from the Topic of Profit, puts the Soul of Man, q. in one end of the Ballance, and the whole Globe of the World in the other; Leaving all to ponder, how much that Outweighs this: And resolving the Interrogative, What shall it Profit a Man? into the Negative, It shall nothing Profit him; Yet still there's a Meiosis in the Words; and much less said, than meant. For so far from Profiting will it ever be, that will prove the saddest of all Damage,
and

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and his utter Undoing, for any one to buy all the World's Wealth, and Pleasure, and Honour; at so heavy a Rate, as the Loss of his Soul.

Thy SOUL Man! O Consider what it is. 'Tis thy Invisible Self, thy Immortal Self; That which none can Kill. He that best knows it, assures thee of it. Mat. x, 28. Tho' Lose it, as to the End of thy Creation, and as to all its Good, and Ease, and Bliss, Alas, how easily may'st thou do it, as is most commonly done?

Thy Soul, 'Tis as much Superior to thy Body, as a Man is to a Worm. And to Redeem that Soul of thine, cost more than the Worth of a World. And could'st thou get even the All of this World, i. e. Whatever in it can contribute to make thee Rich, and Great, and Easy, and Happy; Yet would it be but a very Imperfect Unsatisfactory Enjoyment, while thou hadst it; and like a glaring Comet, that for a short Time, attracts beholders Eyes, and then Vanisheth: On such a sudden would it be gone, as if it had never been.

But such

such is the Soul's Loss, that it admits not any manner of Comfort : And when it has Endur'd never so much, still there's an Eternity before, wherein it must ever Endure ; and the Redemption of it ceaseth for ever.

O then, What Question can ever Concern thee so much as this, What must I do to be Saved ? Thy Body, or Goods, thy Money, or Lands, thy Diversions, or Recreations, the Times, or News, Markets, or Traffick ; Alas, what will all these be worth to thee, if thou Lose thy Soul ? Thy All hangs upon it : So that when that is Lost, All is for ever Lost.

Here, then, If thou dost not shew thy greatest Solitude, thou art more Senseless than the very Brutes ; that never swerve from the Principle of Self-Preservation. And yet, how little better is it, to Own the Thing in thy Words, if thy Life and Conduct look quite another way ?

But, O Lord ! How common here is the Danger of Miscarrying ? What more usual, than for Men most carelessly

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to Throw away their Souls, and put a full Bar in the way of their Salvation? How few do so much as Intend or Mind any such matter; or (in this case,) shew but the sincere and hearty Endeavour? Here, alas, how are the Majority quite out; Wandring so Wide of the Way to be for ever Happy, That O how Diminutive (in comparison) is the Number, who do Escape the saddest of all Misery!

Who lays to Heart, (as he ought,) those terrible Words of the Saviour himself, Matth. vij. 13, 14? Wide is the Gate, and Broad is the Way that leads to Destruction: and Many there be who go in thereat. Because Strait is the Gate, and Narrow is the Way which leads to Life, and Few there be that find it. But here and there One, that appear in any good Earnest for the Salvation of their Souls. The Hearts and Heads and Hands of most are Taken up in another way: And any manner of Business, Tea, or mere Trifles shall Engage 'em, rather than the real and hearty Concern for their Souls.

They

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They must have this and that; They must not Want; they must not Starve; (they say,) But who cries, I must have Christ, I must have Grace, and the Good things of God's Spirit; Or else I am a lost Creature, Undone for ever. I must not be Damned; I cannot Endure to dwell in Everlasting Torment. Other Losses may be born; a Friend, a Limb, an Eye, Hand, or Foot Lost; But the Loss of a Soul, That carries the Whole along with it; 'Tis Intolerable; 'Tis Grievous for all the Strength in the World ever to bear up under.

And tho' none would die and perish under the Sentence of Damnation, Yet O how Few can Abide the Saviour's own Way of Salvation? If nothing will Content him, but Conversion and Sanctification, These, alas, are their Hate, if not their Derision. Let him keep his Heaven then to Himself, If not to be had on any other Terms.

O how Few do Savour the things of God, and Give themselves to their Books and their Prayers; and make appear their Mettle for any Pious Designs, to promote

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promote the saving Good of their Souls? Do but first look on God's Word; and then on the Course of this World: And canst thou think them to be in any hopeful Case for Heaven, who, in such Trains and Troops, take and run the Common Loose and Careless Way? Or canst thou Content thyself, to say, If I Miscarry, God help a great Many? Never be so silly, to dispute that point with thy Lord and Judge. But here see the absolute Necessity lying upon thee, to be Resolute and Busy; while it is Day, and thou hast the fair Opportunity.

O let that lie close upon thy Heart, whoever Forget or Neglect it; crying, We must have this, and must have that, for our Will, and Lust, our Folly, and Fancy; whoever Censure, or tho' God himself Forbid: We must do so and so, after the Will of the Flesh, and the Way of the World: Let thy Cry be, I must not see my Soul sink down into the Pit of Hell, for want of my Care and Pains to Prevent it. I must not see a worse Fire on my House, than all the Fire upon Earth, God's burning Wrath, for want of my constant daily Prayers there. And if re-

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ally thou art bound for Heaven, Let me tell thee, Thou canst not afford to be much off this Business. Nay, when thou dost but well Consider it, Thou'lt not Abide to be so Out of Work ; Or to keep others Vineyards, and Neglect thy Own.

If thou Carest for any thing in the World then, O let it be for thy Soul ; Or else as good thou didst Care for Nothing at all. When such a Price is put into thy Hands, and thou wilt not Know it, nor hast any Heart to Use it ; If thou be too Busy for the World to attend the Business of thy Soul : If thy House be a Shop for Mammon, but not a House of Prayer : If thou art for grasping any Business else, to Excuse thee from this ; That thou may'st Hide, like Adam, among the Trees, from the Lord : Thou art Mad, if thou rid not thy Hands of such Business, whatever it be, which pulls thee away from Working out thy Salvation.

Or if thou art for dissolving thy self in Luxury, and too Idle, to be at any Pains, unless it be to follow thy Pleasures ; And all thy Life is to Eat, and Drink, and Dress, and Divert thy self, and hear, and tell Stories ; Then art thou that Egre-
gious

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gious Trifler, who quite Forgettest Thy self, and Thy Master; and canst find no Hands, to do the Work for which he sent thee hither; And when call'd away from hence, Thou'lt be Doom'd, not only as a Slothful, but a Wicked Servant.

Or if thou be the Debauched and Prophan Ruffian, who art for stabbing even the Heart of Religion; One that canst, not only Scorn, but Defy all serious Piety, and Curse and Damn such as God will Bless and Save: Thus dost thou Live q. in spight of thy own Soul; seeming Uneasy, till thou hast Dispatch'd it; Riding Post for Ruin, and with Violent Hands, doing the bloody Butchering Work upon Thy self.

In all, or any of these wretched Cases, Thou hast quite Lost thy Way, and art in such dreadful Danger to Lose thy Soul; That in God's Fear, I warn thee to Open thy Eyes, and see whither thou art Hurrying; and with Violence, Hasten thy Escape, as thou woul'st do, from throwing Thyself down the most frightful Precipice, or into the devouring Fire. Have no more to do with the Cursed things, which threaten to be thy Soul's Murderers.

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But whatever it be, which Wars against thy Soul, whether Debauch'd Company, Riotous Living, Ungodly Doing, Injurious Dealing, Vain Humours, Flefbly Lusts; When they look with a Frightful Aspect upon thee, and prophecy no Good, but Evil to thy Soul, Have nothing to do with 'em; But give all Diligence, even Abruptly, to rid thy Hands and thy Heart of 'em.

Tho' I call thee not to distinguish thy self even from the Corrupt Profligate Sinners, by any particular Fashion of thy Own, as to the common Usages, of Indifferent Nature: Tet here, be upon thy Guard, and take the utmost Heed, That thou be never betray'd and undone in Complement to any, or never so many such Leaders; whom it may be at thy utmost Peril to Follow. Never Venture thy Soul, as thou would'st not Venture thy Life, or thy Money, in the Hands of Robbers and Murderers. Be not so Cruel to thy self, as to run upon the Danger, which thou seest just before thy Eyes.

Say not, I will have my Mind, and my Ease, and all the Liberties of Life, and the World's Good, tho' I venture my Soul for 'em; Till thou hast better bethought thy

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thy self, What a Soul is; and Whither it must so quickly Depart, into Eternal Dwellings; when the Body is laid to Rot in the Grave. Let that Vile Body be us'd as an Underling; But thy Soul Employ'd (according to its noble Extract from Above,) better than like a Beagle or Rook, to Smell out Meat for Lust, or to Hook in Prey.

Look upon't as the best Bargain thou canst ever make, To secure thy Soul in the Hands of thy Saviour; To be Rich towards God, and Wise for an infinitely Better World; how Poor and Low soever in this. Whoever say of the Plodding Worldly Man, Let him alone, he is a Wise Man: Our Lord calls such a one, Thou Fool! Luk. 12. 12. And no Reason at all can I see, Why any Men should be thought Wise, only for Getting Abundance of the World; which in the forest of all Straits, at last, will do him no manner of Good: Nay, that which so often proves the Dead-weight, hanging upon them who will be Rich; To drown 'em in Destruction and Perdition, 1 Tim. 6. 9.

*Whoever thou art then, or how poorly soever Provided in the World, Let me tell thee, If thou stand Fair with God, and
the*

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the Lord but say to thy Soul, I am thy Salvation, Thou art Wise enough, and Rich enough, and Great enough: And nothing here can lie in thy Way, as a Bar to hinder, but thou wilt be Blessed for ever. The Saving of thy Soul, That will make infinite Amends, for all that ever thou didst Lose or Want, in the World.

Yet think not thy self here Secure, only because thou art Poor. For there may be a more Worldly Mind in a Mean Fortune, than in the Largest Revenue. And 'tis not the bare Having, but the keen and eager Pursuing of the World, that Endangers the Loss of a Soul. For Worldly Goods are God's Gifts: And when thou sittest Loose to 'em, Thou'lt escape the Danger of 'em. Yet where remains but any Danger, it calls for all thy wise Care; and such Circumspection here, as may prevent all Gnawings of the Never-dying Worm hereafter.

The Means then which are within thy Power, be glad of 'em; and never Neglect to Use 'em, while thy short uncertain Time serves thee for 'em. Holy Scriptures, Sabbaths, Prayers, the Fellowship of Pious Good Men, and all the Offices of God's Worship, have a Zeal for 'em, and Give thy self to 'em. And where thou findest thy own Strength Insufficient, to Work out thy own Salvation, Keep the Nearer to thy God, and Wait on Him continually. Watch and Pray; and Beg of Him that is Able to keep thee from Falling, to Preserve thee to his Heavenly Kingdom, 2 Tim. 4. 19. Cry, as Mat. 8. 25.

Lord,

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Lord, Save me, or I Perish. Thus, Beg the Life of thy Soul, at his Blessed Hands. Yea, Strive in Prayer; Plead his Power, who is Mighty to Save; Even tho' thou hast Destroyed Thy self: And Plead his Mercy, to Relieve in case of Necessity. Yea, Plead thy own Misery, That thou shalt be Undone for ever, If he be not thy Helper, and thy Saviour. Thus Labouring in Prayer, Thy Labour shall not be in vain in the Lord. For he is Nigh, yea, Rich unto all that Call upon him.

As long as thy Soul then, is in Life, before it be catch'd by approaching Death, In this only Day of Grace, and Time of Mercy, Seek the Lord, while he may be found, and Call upon him, while he is near. Beg for Thyself; and also for thy House. Let the Members of thy Family, be also thy Fellow-Petitioners at the Throne of Grace. Let their Souls also, as well as Bodies, have their daily Meals with thee. Not only Praying, every one of ye Apart by Your selves, (as a sort of House-Schismatics,) But agree to Pray together, as well as to Eat together. Nor use thy Servants only as Beasts of Burden, for the World's Drudgery: But be so Good to 'em, as here to Go before 'em; and Honour thy Lord among 'em, who has given thee the Honour to be Over 'em.

Nor only take Care of Children, Man-servants, and Maid-servants, and all within thy Gates, in Keeping the Sabbath Holy to the Lord; But so, that every Day, as well as on the

the Lord's Day, they be His Servants, as well as Thine. That they may not only have Cause to Thank thee, for the Good Usage they found with thee, as to their Bodies; But also, for ever Bless thee, for the much greater Good which they found, thro' thy Means, for their Souls.

QUicken us All, O Lord our Strength and our Redeemer, to the most great and Needful Work of Caring for our Souls, while it is called to Day; in this only Opportunity, for Securing our Salvation Everlasting; Which is infinitely more to us, than all our other Concerns in this World. By thy Grace, *Enable* us (we pray thee) for it, and Prosper us in it; That we may not only *Think* of it, or in *Formality* meddle with it; But in such *Earnest*, now apply ourselves to it, That we may forever Experience the happy Advantage of it. And never may we here Embolden ourselves in our Neglect and Delay, by any Slackness and Carelesness of Others; But rather Give the more *Diligence* still, to make Sure work for our Own Souls; Because so Few do find the Way of Life, and such Multitudes Miscarry and Perish for ever. O Gracious God! By the Light of thy Word, and the Conduct of thy Spirit, bring and keep us in the Holy Good Way, that shall Lead us on to the most Blessed Glorious End of our Faith, the Eternal Salvation of our Souls. Amen, Amen.

The First P A R T.
CONTAINING
P R A Y E R S
F O R
F A M I L I E S

On Common Days.

With some Preparatory Thoughts, And
Quickning Considerations Intermixt.

I. CONSIDERATION.

J O B. xxxv. x. *None says, where is G O D
My Maker?*

C H A P. xxii. xxi. *Acquaint now thy self
with Him.*

HERE I live in a World, which is the
Mighty Frame, Fearfully and Wonderfully
made, in all its Parts; Some so Great and Glo-
rious, Others so Neat and Curious; And every
Creature such an Index, pointing directly to him
that

that Made 'em all ; Without whom, none of 'em could ever have been, nor can Subsist so much as a Moment ; That I shall be for ever without Excuse, If I do not see and own, and Admire and Adore the Eternal Maker, in all. What ever Knowledge else I am proud of, 'twill turn to no Account, but a very sad one ; and I know nothing as I ought to know, If I do not Understand and seek after God. And let me be dipt and platted in never so great Acquaintance on Earth, if I keep no fair Correspondence with Heaven, to Acquaint my self with Him, whom to know is Life Eternal, I have too much cause to Dread, that he will not Know and Own me, in that great Day, when I must receive from Him my Eternal Doom.

O my Soul ! My Almighty Maker is my absolute Owner ; who has all the Right and Authority over me, to do whatever he pleases with me, And I am not at my own Disposal, to Live as I have a mind ; but bound to study his Will, and to serve his Ends. This I should have done : But am fill'd with Confusion and Horror to think how stupidly Forgetful I have been of the God that Made me, and keeps me : That I have Lived so much in the World without Him, and deserve to be sent away in the next World, for ever Accursed from Him.

But O thou that didst Make me, Forgive me, I beseech thee ; and Forsake not the Work of thy own Hands ; But Create and New-make
me,

First Morning P R A Y E R.

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me, in Christ Jesus; and bring me into a Frame and fitness to Serve thy Holy Pleasure, and to carry Acceptably in thy Sight thro' the Son of thy Love. Amen.

The First Morning P R A Y E R.

Blessed Lord God! Thou hast Formed us for thy Self; And to Thee we do Owe our selves, and all that ever we Are and Have. Thou hast not only made us Capable of this Immediate Attendance upon Thee, but every way Oblig'd and Encourag'd us to it. Yet O how much have we Neglected, and how ill have we Perform'd it? And not only slighted thy Holy and Happy Service; But run into Rebellion against thy express Charge and Commands; To follow after this vain World, and to serve our own hurtful Lusts; Preferring them even above our GOD and our Chiefest Good? For which, how justly mightest thou O Lord, Forsake us, and Reject us, and give us all our Portion in this Life; Shutting us out of thy Heavenly Kingdom, and leaving us for ever to Perish in our Sins? But O Gracious God, we beseech thee, for thy Mercy sake, in the Blessed Saviour of poor Lost Sinners, Pity our Frailty, Forgive our Apostacy, Turn again our Captivity,

B 2

and

4 First Morning P R A Y E R.

and *Receive us Graciously* ; That we may experience, and for ever Magnify thy Pardon-
ing and saving *Mercy*.

And because the Infirmary of our Nature exposes us daily to Sin against Thee, and without the Help of thy *Grace*, we have not the least Power to keep our selves even from the greatest Sins, O *Good Lord*, we pray thee, Leave us not to *Our Selves*, nor withdraw from us the Restraining and As-
sisting *Grace* of thy *Holy Spirit*. But keep us evermore from Presumptuous Sins, and from all things Scandalous to *Men*, and Pro-
voking to our *God*. That we may not wilfully Sin against Light and Warning ; nor make light of any Sin ; nor abuse thy *Grace* and *Mercy*, to embolden our *Con-
tinuance* in it. O Preserve us, Lord, from the ways of Death ; and *shew us the Path of Life* : Yea, Lead us in it, for thy *Name sake*. Give us the *Grace* and Will and Power, to Deny our selves, To *Mortify our Members which are upon Earth*, and so to strive and Run ; That we may not only escape the Danger and Ruin, which threaten our Souls ; But may Win and Obtain the *Incor-
ruptible Crown* of Life and Glory Eternal in the Heavens.

O give us thy Spirit to Lead us into all Truth, that is needful for us to know ; and
to

to Frame and Govern our Hearts and Lives according to that Light and Understanding of our Duty which thou hast given us. That it may be our *Meat and Drink to do the Will of our Heavenly Father* : and the Care of our Hearts, the desire of our Souls, and the Endeavour of our Lives, to follow the blessed God our Saviour, through the ways of his holy Gospel, to the Joys of his Heavenly Kingdom.

Yea give us, Lord, such a *Faith* as may be like the Wings of our Souls, to carry us up in the Holy, Heavenly Life ; and make us (above all other things,) to *seek* and *Affect* those *things Above*, where our *Lord sits at the right Hand of God*. And let our Conversation here in the World be without *Offence*, But not without some *Benefit* to those among whom we live ; That we may not Wrong and Hinder, but Help and Further 'em in the way of their Duty and Happiness ; Nor lye as Stones of Stumbling, but *shine as Lights in the World*, to the Honour of our Lord : That *God in all things may be Glorified by us* throw *Jesus Christ*.

And as thou hast kept us in Safety, and Refreshed us with thy Mercy the last Night, for which we bless thy holy Name, and withall Thankfulness acknowledge thy Fatherly Care ; So let us find the Continu-

6 IL CONSIDERATION.

ance of such thy Goodness, O Lord, this Day, in Preserving us from the Evils of it, and teaching us to Understand, and helping us to Perform the Duties, owing to our God, to our Neighbours, and our selves, in such a manner, as thou wilt be pleased to Accept throw thy dear Son, our blessed Saviour, who has taught us to Pray, Our Father. &c.

II. CONSIDERATION.

MA E. 1. 6. If I be a Master, where is my Fear, saith the Lord of Hosts?

Is not God the Supream Lord, and uncontrollable Ruler of his own World, King of Kings, and Lord of Lords, The most High Commander of all the Powers in Heaven and Earth, to whom all things every where do bow and Obey; or at their Peril, Resist and make Opposition? And shall I, a little Contemptible Worm, set up my Vile perverse Humour, to thwart his Holy Will, and all-Ruling Pleasure? God forbid! O may I ever stand in the greatest Awe and Dread, to Provoke his Power and Justice, who evermore has me in his Hands, and at his Mercy. Never let me offer the Affront, To call him Lord, while I forget my Dnty, and take the Wicked Boldness to Live at my own Liberty.

Put thy Fear, O Lord in to my Heart,
and

and make it so to Prevail and bear sway in my Soul, That I may never dare to slight thy Word, and Confront thy Command. But when I know that thus saith the Lord, - I may hear and Fear, and forbear the Forbidden thing, however it might Please me; and gird my self to the known Duty, whatever it may Cost me. O make me, Lord, so to stand in Awe of thee, that I may never adventure Wilfully to Sin against thee. But as the Eyes of Servants look to the Hand of their Masters, so may my Eyes wait upon my great Master in Heaven: Not only wait for thy Mercy, but in greatest Care to discharge my Duty; and under a continual Concern, to perform the Service that shall be Acceptable in thy sight thro' Jesus Christ. Amen.

The Second Morning PRAYER.

O Lord, the God of our Lives in whose Hands our Breath is! Together with our Lives, every Morning thou Renewest thy Mercies, and still layest before us new Matter of Thankfulness, for which to give thee Praise and Glory. 'Tis thy great Goodness, and the Riches of thy Grace, to deal so Well, with such as deserve so Ill at thy Hands. For we are a Seed of Evil doers, that have Forsaken the Lord, and Provoked the Holy One to Anger. The Leprosy of Sin has all
B 4 o'respread

o'respread our Nature; to disable us for our Duty, and make us even to *every good Work Reprobate*: Yea, to give us such a bent to Evil, as *enslaves* us to our Lusts, and to the deadly Enemy of our Souls. And to the Defilement of our Nature, still have we been adding more Pollution in our *Practice*; To make us fit only to be abhorred by the God of Infinite Purity: If thou, Lord, shouldest take the strict Account of us, according to all the the sinful Omissions and Commissions, whereof we have been Guilty: Our *Known Sins*, whereby we have been Offensive to the Witnesses of our Conversation here on Earth; and those *Secret Sins*, whereby we have tempted the *Omniscience* of our *Eternal Witness in the Heavens*. We Confess, Lord, the grievous Evils of Sin, which we have Committed against thee, For which we deserve the dreadful Evils of *Punishment* from thee. And those Sins so numerous and heinous, that fill us with *Amazement*, would sink us into *Despair*, if thou hadst not given thy *Son* to be the Propitiation for 'em; But his precious Bloud *Cleanses from all Sin*, even the greatest and the worst. And tho' we deserve nothing but *Misery*, Yet he is Worthy, for whose sake thou shouldest shew us *Mercy*. O give us we beseech thee, a happy Interest in that *Satisfaction*, which he has made for the *Sins*

of the whole World. And lay not to our Charge any of the Evil that ever we have done: But see it *Punished* in our blessed Saviour: And let the *Sacrifice* of his Meritorious Death *Atone* for all the *Guilt*, wherein we have Involv'd our Souls.

Nor do we only beg to have our Sins Pardon'd, but our Souls *healed*, and yet further *Renewed*. O that the *Fountain* of Corruption and Uncleaness in us may be dry'd up still more and more! That we may be deliver'd from that *Enmity* of a *Carnal Mind*, and that *Predominant Love* of this *World*, which are Inconsistent with the Love of our *God*. O help us, (we pray thee) to Dye with our Lord Redeemer, in *Crucifying the Flesh*, with its *sinful Affections and Lusts*: That we may Dye unto Sin, as he Dyed for it, to save us from it; and henceforth *Live*, not to Our selves, but unto him that Dyed for us, and Rose again.

O Conquer all the *Prejudice* and *Enmity* of our Hearts and Minds, against thy holy Truths and Ways; That we may not Resist thy *Spirit*, nor stand it out against the Warnings and Invitations of thy *Gospel*; But so Voluntarily Submit and Surrender our selves to the *Conduct* and *Guidance* of our Lord Redeemer. That when thou shalt come to make thy *Enemies thy Footstool*, Thou mai'st

10 III. CONSIDERATION.

maist Spare us in Mercy, and take us to thy Favour; and make us Partakers of the Glories of thy Kingdom.

O That it may be our Hearts Desire in all things to Submit and Conform to thy holy Blessed Will: And by the effectual Operation of thy Almighty Spirit, make that desire so to Prosper, That we may not only Wish, but successfully obtain all the Great & Good things for which we wait at thy Gracious Hands. Give us, Lord, so much of the Worlds Good, as thou knowest to be for our Good. And Sanctify to us what we have; That we may use it Aright, and not Abuse it, to our Hurt, while we have it; And when we Lose it, make us Patient under thy Hand, Submissive to thy Will, and not the Worse, but better for the Cross.

Help us, O Lord our God, to do the Duties, and to bear the Burdens of this Day. Preserve us from all Evil of Sin, and Support us under all Evil of Suffering. And as we are still Receiving Good at thy Hands, so let us be in continual Care to be doing that which is Good in thy Sight; through Jesus Christ our Lord; For whose sake, we beg all that we need, in his own Prescribed Words, Our Father. &c.

III. CON-

7 O B. vii. xx. O thou Preserver of Men.
P S A L. cxxi. v. The Lord is thy Keeper.

WH O is it, my Soul that still Supports,
and keeps me in Life and Health, in
Peace and Liberty, in Safety and Prosperity;
That makes me to differ from the Sick and
Wounded, the Destitute and Distressed; Yea, from
the Dead and Damned? Whence comes it that
I so often go Abroad, and Return well Home;
when many are Hurt or Kill'd, by the Way?
Can I Preserve my self, or Command my own
Safety? Alas! no more than I could at first set
up my self; or put together the Frame of my own
Soul and Body. But my Almighty Maker is
my continual Preserver; Tho' I am so little
Mindful of Him, never does he Forget me. Yea,
tho' so often, I do Evil against Him, still he
Watches for Good over me; Yea, Provides boun-
tifully for me, Even when I make his Kindness
Minister to my Wickedness. And while I either
cannot or do not, Care for my self; yet the Gra-
cious Lord Careth for me? And when my Eyes
are closed, his Eyes are Open upon me. Still his
Mercy and Goodness follows me: I ever
find it, O That I may more Mind it, and be as
I ought, Affected with it!

My Times, Lord, are in thy Hands; My
Soul and Body are still at thy Mercy. O let it
be

be in Mercy to my Soul, that thou do'st Lengthen out my Days! And give me such a sense of thy Patience with me, & thy Loving-kindness to me, That as I ever Live, Move, and have my Being in thee, so I may Devote my self unto thee; and keep up the humble Correspondence, and delightful Communion with thee; and have my Eyes ever towards the Lord, and my great Concern, to Approve my self sincerely Thankful, Dutiful, and Acceptable to my God, thro' Jesus Christ. Amen.

The Third Morning P R A Y E R.

O LORD GOD, Merciful and Gracious, Long suffering, and abundant in Goodness and Truth; keeping Mercy for Thousands, and Forgiving Iniquity, Transgression, and Sin; Even all manner of Guilt, which we Confess, and of which we do Repent. We vile Miserable Sinners come to beg thy Pity upon us, and thy Grace still present with us; to make us duly sensible of our Folly and Corruption, the Evils of our Hearts, and the Offences of our Lives, And also sensible, where our true Relief lies; and how Good it is for us to draw nigh to God: when as all that ever we would have, is in thy Treasures; And by our Prayers, thou hast taught us to seek it; And

And seeking in this way, thou hast promised, that we shall find it.

O Blessed God, If we were not supported and Encouraged by the knowledge of thy Omnipotent Arm, and the Experience of thy Continual Mercy, and the Belief of thy never-failing Goodness, We durst not draw into thy Heavenly Presence; after all our Transgressions of thy Righteous Laws; When Conscious of such Sin, and so much that is Offensive, still hanging upon us; as makes us deserve to be Rejected and Abhorred.

For we were not only Depraved by Nature, but have made our selves much more Guilty, by all our Evil doing, and long Custom of Sinning: Daily adding to the heavy score of our Provocations; many that we know, and, O how many more that escape our Notice? Altogether, making us exceeding sinful. And thus in our Sins we shall lye and Perish; If the Lord Almighty and most Merciful, do not Graciously make us a way to Escape. Such Kindness could we never expect at thy Hand, Holy God, but because of thy own Wonderful Patience and Goodness, which so infinitely Exceeds all that is in Man.

O Lord, in Mercy Awaken our stupid Souls, and bring us to such a serious Remembrance

14 Third Morning PRAYER.

brance of our sinful ways, that we may flow down in a kindly *Relenting* for 'em, and take such *Displeasure* at 'em, and so *Judge* our selves, that thou maist not *enter into Judg-ment with us*, nor *Inflict* the deserved *Pun-ishment* upon us: But Spare us, in the *Multitude of thy tender Compassions*, and Comfort us with the sense of thy Pardon, in the Beloved of thy Soul. *Thro' Faith in his Blood*, O let us be *Justified* and Reconciled to our God. And having received the *At-tonement*, may we come to *Joy in God*, thro' our Lord *Jesus Christ*.

Yea, being so *Forgiven and Acquitted*, O that our Lusts and Corruptions may be also *Mortified*, and Sin and Satan bruised under our Feet: That we may be made so *Free from Sin*, as to become the *Servants of Righteous-ness*, Servants pleasing to our Holy Lord: Such *Servants* as are also thy *Free-men*, thy Children, the Heirs of thy Kingdom, and the Objects of thy Fatherly Care; Now Easy under thy *Nurture*, in thy *Retinue*, and hereafter for ever Happy in thy *Love and Glory*.

As we Loath our Vomit, and Abhor to eat and tear our *Flesh*, so make us to Loath our Sins, and Abhor that which is Evil. That we may not delight to swim in the Stream with Workers of Iniquity, who are Fallen from

IV. CONSIDERATION. 15

'from God, and boldly going on in their Sins to Endless Sorrows; But may take Safer, Wiser, and Worthier Ways, and seek more Pure and Heavenly Everlasting Pleasures: Such as are to be found in the Feast of an Upright Conscience, and Peace with God, and the Love of Christ, and Joy in the Holy Ghost, and the Reviving Hopes and Forecast of that Bliss and Glory, which is Eternal in the Heavens.

And as long as we are here to have our Conversation, O let us not Lye as Rocks of Offence, but shine as Light in the World; not Injurious to any, but Useful as we can be, to every one; and what in us lyes, Living Peaceably with all Men. O Help us, Lord, this Day, and every day, thus to lead our Lives. Sincerely, Righteously, and Godly, in the present World: Looking for the Blessed Hope, and Glorious Appearing of the Great God, and our Saviour Jesus Christ. In whose holy Comprehensive Words, we sum up all our Desires. Our Father. &c.

IV. CONSIDERATION.

Ps A L. lxxiii. xxviii. Lo, they that are Far from thee shall Perish.

WHAT an Evil Heart of Unbelief have I, so prone to Depart from the Living

16 *Fourth Morning* P R A Y E R.

Living God, and Loving to Live without him in the World. Preferring Shadows and Trifles before the greatest Realities, and Supream Felicities; and this Wretched World's Good, even above my ever Blessed Good; I may think my self Wise, in making such a Choice, when at my utmost Peril it is, and throws me in the way to be for ever Lost. Thus shall I be my own Destroyer, If the Lord Almighty be not my most Merciful Preserver; to prevent me with his gracious Favour, and shew himself my present ready Helper. O put thy Fear, Lord, into my Heart, That I may not Depart from thee: And so keep me in thy Love, that I may not have the vile Inclination, to seek elsewhere for my Satisfaction. And where I am so apt to Forget the Care of my Soul, Father of Mercies, Take care of me: And never suffer me to Wander in the ways of Danger: But Joyn my Heart to thy self, and Preserve me safe in thy Hands, to thy Heavenly Kingdom. Amen.

The Fourth Morning P R A Y E R.

O LORD our GOD, Most High and Glorious, and Blessed for ever, Thy Greatness is unsearchable, and thy Works most Wonderful, Worthy to be Observed of all that have Pleasure therein. But O how little is it that

Fourth Morning P R A Y E R 17

that we do see of thy *Infinite Majesty*! how much are we in the *Dark*, and short of conceiving any Agreeable *Thoughts* of thy Divine *Eternal Being*! To *Know* thee as thou *Art*; or but to think of all thy *Works*, as they do deserve! 'Tis thy most gracious *Condescension O Lord*, to take any Notice of us, or to *Accept* any of our broken *Ser*-*vices* from us.

We bless thee, That we may *Appear* before thee, and that we are admitted to *speake* for our selves unto thee, who hast all that makes for our *Happiness* in thy *Hands*. We bless thee for thy *Christ*, our *Jesus*; by whom alone we have *Boldness* to come into thy *Presence*: When we are but frail *Dust* and *Ashes*, yea vile *Depraved* *Creatures*, that have made our selves *Sinful* and *Hateful*. For which we *Abase* our selves before thee, as deserving to be *Loathed* and *Re*-*jected* by thee.

But O Good God, be merciful to us, we pray thee, and *Forgive* us, and *Heal* and *Help* us, for the sake of thy own *Grace* and *Goodness*, in thy *Soul's Beloved*. Make us to share in the *Blessed Benefit* of that great *Salvation*, which in Him, thou hast raised up for us. That so, we may find *Acceptance* in thy *Sight*, and have *Peace with God*, and some *Tokens* for Good, that thou wilt *show us thy Mercy*, and *grant us thy Salvation*.

And may the same *Mercy* of God in *Christ Jesus*, which discharges us from the *Guilt*

18 *Fourth Morning* P R A Y E R.

Guilt of our *Sins*, also deliver us from the *Dominion* and *Affection* of 'em: That we may not be brought under *Subjection* to 'em, nor have our *Hearts* set upon 'em. For we shall *Fall* by them, and *Perish* in them, If the Almighty hand of our *God* do not help us out of them. O let thy holy Sanctifying Spirit which is the *Power of the most High*, come powerfully upon us, and work mightily in us, Enabling us to *Mortify the deeds of the Body*.

O give us not up to *vile Affections*, to commit *Wickedness with Greediness*: But Turn us, *Lord*, from the Evil of our ways, and Secure our Hearts unto Thy self. Purify that *Fountain of Action*: That no ill Designs or filthy *Lusts* may range in the *Hidden man of the Heart*. And where we cannot Govern that Trecherous part our selves, Enable us, by thy Grace, and Create the clean Hearts, O *God*, and Renew right Spirits within us.

Thou that gavest thy self for our *Sins*, to deliver us from this present evil World, Help us, *Lord*, as long as we have to do with it, to Live Above it; and even while our Hands are in it, to keep our Hearts Loose from it, Looking through the things *Temporal*, to those things that are *Eternal*. And may all that here befalls us work for Good to us, and turn at last to the most blessed Account, when we shall Exchange our present *Earthly Conditions* for the everlasting *Heavenly Habitations*; There to Live in the Love and Joy of our *Lord*, World without end.

Help

V. CONSIDERATION. 19

Help us, O Lord, in all our several Places and Offices this day. Let thy Heavenly *Blessing* descend and rest upon us; And let thy *Holy Spirit* direct and enable us, to refrain from every false and Evil way, and to Demean our selves, and order our Conversation, and discharge our Duties, with good *Acceptance* in thy sight, Thro' thy Beloved Son, our blessed Saviour: Confiding in whose powerful *Mediation*, we continue to Pray, according to his own Appointment, Our Father, &c.

V. CONSIDERATION.

ISA. lxiv. viii. O Lord thou art our Father.

MATH. vi. ix. Our Father, which art in Heaven.

THE Father of Spirits is my Father: I am his Off-spring; and to him I owe not only my Natural, but Spiritual Life. Before I was, he took Care of me, to chuse my Inheritance for me, Yea, from Everlasting, I believe he had thoughts of Love to me. And still do I find his Fatherly dealings with me, heaping variety of Blessings, pertaining to both Worlds, upon me. O that the most High God should open his Eye upon such a one: That he should surprize me with such Large Effusions of an overflowing Bounty; Amazing Mercy! Wonders of Love! What shall I render to the Lord? How shall I ever be Thankful enough to my God? Heavenly Father! How

20 *The Fifth Morning P R A Y E R.*

have I failed in my Duty to thee? How wickedly sinned against thee? Utterly unworthy am I to be owned as thy Child: Yet will I go to my Father, who is the Father of Mercies: and wait at his Throne of Grace, to obtain Mercy, and Grace to help in time of my Need. Father, Forgive me, and Receive me; and by thy Grace make me such a Follower of Thee, as a Dear Child, That thou maist take Pleasure in me, and cause Thy Face to shine upon me, To make me Bold in my God, and cry Abba Father, and Love to Draw nigh to thee, and Delight my self in thee, and with all my Soul, to Bless and Praise thee. Amen.

The Fifth Morning P R A Y E R.

O LORD our GOD! Thou art High above all Nations, and thy Glory is above the Heavens. Thy Throne is Establist of old, Thou art from Everlasting. How manifold are thy Works! in Wisdom hast thou made them all. They are great and Honourable, sought out of all that have Pleasure therein. Thou hast made thy Wonderful Works to be remembered. The Lord is gracious and full of Compassion. We are not only the Work of thy Hands, but the Living Instances of thy Mercy and Bounty; By which it is, that we are in Life and Hope and Comfort here before thee this Morning.

Thou didst Create us after thy own Blessed Image, in a Holy and Happy state: But we have made our selves Vile and Wretched:

The Fifth Morning PRAYER 21

Wretched; Unable to Help our selves, and Unworthy that thou, O Lord, shouldest help us; When still there cleaves to us so much that is Offensive and Provoking in thy sight. We acknowledge and bewail our Ignorance and Unbelief, Pride, and Wrath, Lust and Sensuality, Worldiness & strangeness to our God; Our Insensibleness of thy Love, and Unthankfullness for thy Benefits, Resisting thy Authority, and Contempt of thy Word and Commandments. That we have not been Awed by thy Threatnings, nor Trembled at thy Judgments, nor been Alured by thy Promises, nor won by thy Mercies: But stubborn and untractable to thy Holy Pleasure, and Careless and Unreform'd under all thy Dealings and Dispensations. That nothing has wrought upon us, and Prevailed with us, to make us such as thou wouldest have us.

And what shall we say unto thee, O Lord, after we have so *Trepassed* upon thee? Nothing have we to say for our selves, but humbly to Implore *Mercy* at thy Hands. O Let thy Mercy hold the Hand of thy *Justice*, from doing Execution upon us, & spare us, *Merciful Father*, & deliver us from the deserved Punishment of all our Sins; for thy own Mercy sake, in the Blessed *Saviour* of poor Lost Sinners. *Blot out our Transgressions*, and take away our Sins; That they may be Cancell'd, even as if they had not been Committed.

Nor only set us clear from all that is *past*,
 But *Restrain* and *Preserve* us by thy *Grace*,
 from running into such *Evils* for the future.
 However *Sin* may be represented to us in
 the hour of *Temptation*, O give us *Eyes*
Open'd and *Enlightned*, to see it as the
 cause of every *curst Evil*, and follow'd
 with thy *Wrath* and *Everlasting Damnation*:
 And help us, in thy *Fear*, so to depart now
 from *Iniquity*, That we may not depart
 from thee accurs'd into that extremity of
Misery: But *Living* in thy *Holy Fear*, may
Dye in thy *Blessed Favour*, and find *Ad-*
mittance into thy *Eternal Glory*. Yea, so
 fill our *Hearts* with thy *Love*, that we may
Abhor to *Sin* against our dearest *Lord*, and
Delight to do thy Will: Never so pleas'd with
 our selves, as when most *Pleasing* to the
God of all our *Mercies*. O make us *Holy*
 in *Disposition*, and in all our *Conversation*,
 such *Lovers* and *Followers* of *Holiness*, that
 we may see the *Lord*, and find and *En-*
joy our *God*, to the *Satisfaction* and *Rejoy-*
cing of our *Hearts*; Here, in part, as far as
 we can attain, and hereafter in *Fullness*, as
 much as we shall *Desire*, and that for ever.

And help us, *Lord*, while we are here,
 to *Abide* in our *Callings* with *God*; To *Re-*
member Thee in all our *Ways*, and have an
Eye to Thee in all our *Affairs*. And what-
 ever may *Seduce* us another way, to *hear*
 thy *Voice*, while it is called to *Day*; and even
 this *Day*, as having no *Assurance* of ano-
 ther.

VI. CONSIDERATION. 23

ther. O make us full of Care so to spend every Day, that in the End of our Days, we may go off in Comfortable Hope of the Blessed End of our Faith, the Eternal Salvation of our Souls: thro' thy tender Mercies, and our Saviour's precious Merits; In whose Name and Words, we continue to Pray, Our Father, &c.

VI. CONSIDERATION.

P S A L. xxxix. vii. Now Lord, what wait I for? My Hope is in thee.

IN a World where I can enjoy so little Good, and am surrounded with so much Evil, What Comfort of my Life, were it not for my Hope? And how vain all my Hope, that is not in my God? If I Trust to the World's Promises, it will be sure to deceive my Expectation; Because it can never Fill me, and e're long it will utterly Fail me. But from the Lord never can I Hope for Greater or Better things, than he is Able to do, and Free to bestow. No Friend or Father so dear or sure. None so full of Pity, none so Rich in Mercy. How often has he Spar'd me in my Sins, Reviv'd me, under my Fears, Reliev'd me in my Straits, Surpriz'd me with his Blessings, and Refresh't me with his Comforts? Be I then never so Unworthy, yet will I Hope continually, and still Trust what I have so often Try'd; nor only Trust in his Mercy, but Rejoyce in Hope of his Glory.

O God of Hope, my Hope and Trust from my Youth! On thee will I cast my self

24 *Six Morning P R A Y E R.*

even until Death. Where my Sins are enough to Ruin all my Hopes, Thy Long experienced Goodness bears up my Sinking Soul. So has thy Grace super-abounded over all my abounding Sins, and so Faithful, as well as Merciful, art thou to Forgive 'em, when we Confess 'em; so ready to Allow for our Weak Frame, and Accept our Willing Mind, That never will I cast away my Hopes, nor leave off my Prayers; But still Pray and Hope, and quietly wait for the Salvation of the Lord.

The Six Morning P R A Y E R.

UNTO Thee Lift we up our Eyes, O thou that dwellest in the Heavens, waiting upon the Lord our God, till thou have Mercy upon us; According to thy Loving Kindness, and according to all our Needs and Distresses. In the Multitude of thy tender Compassions, blot out all our Transgressions: That they may not hinder our Prayers from rising up into thy Presence, nor thy Blessings from coming down upon our Souls.

O how justly mightest thou Lord, stop thy Ears to our unworthy Cries, as we have often turn'd a deaf Ear to thy Gracious Calls; and let us cry in vain for thy Mercy, as we have Rejected so many of thy Holy Motions exciting us to our Duty? yea, thou mightest Abandon us over to our Selves, as we have too much Loved to Live without thee in the World: And so, put a Period to all our Hopes, and leave us to Perish in our

Sins.

Sins; But O Lord God, Merciful and Gracious, Long Suffering and Plenteous in Redemption, not *delighting in the Death of Sinners*, deal not with us after our Sins, nor Reward us according to our Iniquities: But look upon us with an Eye of Pity in our Blood, to bid us Live; And where we have sinned as frail *Impotent* Creatures, Forgive us, and shew thy Favour to us, as an *Almighty Lord*, and most Gracious God, and tender Father, in the Son of thy Love.

And as we beg for Mercy, to Forgive our Sins, so for Grace, to Raise us still more & more above 'em, and Enable us against 'em, and make us *Victorious* over 'em. Yea, so to Quicken us, that we may Live unto Righteousness, and walk as becomesthy Children, in simplicity and Godly Sincerity having our Conversation in the World, and framing the course of our Lives to the Glory of thy Name. Renew us still more and more after thy Blessed Image: and Create us in Christ Jesus to Good Works: Yea, make us to Abound in the Fruits of the Spirit, and those Better Things which do Accompany Salvation.

And to hearten us on now upon the Way, shew us, O Lord, more of those most Inviting Glorious Enjoyments which are at the End; and how short is the Time, till all the Trouble of Duty will be over, and nothing remain but Ease and Delight, Rapture and Triumph forever. Help us, Holy God, to live
as

26 *Six Morning P R A Y E R.*

as the *Heirs* of such Heavenly *Hopes*: and so to *Believe*, that we may not be *confounded*. While we *Hope* in thy *mercy*, Let us serve thee in *sincerity*; and still Keep in the way of our *Duty*, leading to the Kingdom of thy *Glory*.

And whatsoever we have of this world, O let us not *Trust* to it, nor Rest in it. But remember still from whence we had it, & go in care to serve and Glorify our Lord, in the use of it; Ready at thy Call, to Part with it; And evermore Prizing and preferring the blessed *Giver* of All, infinitely Above it; Counting all but as *Loss & dung*, that we may win *Christ*, and be found in him, and made the happy *Partakers* of him, and the glorious everlasting *Inheritance* purchased and prepared by him.

And as thou Lord hast *Preserved* and *Refresh'd* us the last *Night*, for which we give Thanks to thy Name; so be pleas'd to care for us, and shew thy self good to us this day. *Direct* our Path, and Prosper our Work. Let us *Trust* in the Lord, and do good: Hope for thy *Salvation*, and keep in the way of thy *Word*, Leading to it: And so spend this, and all the Days of our Lives, that we may have Comfort in the Day of our *Death*, and find it the Gate of Everlasting *Life*, Thro' the tender mercies of our God, & the precious merits of thy dear Son our *Saviour*; Who has put these words of Prayer into our Mouths,

OUR FATHER,

VII. CONSIDERATION. 27

MAL. 1. 8. Offer it now to thy Governor; Will he be Pleas'd with thee?

WHat have I done, my Soul, to carry no better in my Addresses to the Majesty of Heaven? Making Oblations of such Crude Materials to the most High God, Rushing boldly upon my Eternal Judge, and talking to the King of Kings, as if he were such a one as my self; when he is not only Dreaded by the biggest Princes upon Earth, but Rever'd and Ador'd by all the Angels in Heaven. Shall he that will not give his Glory to another, Endure such Contempt, from even the vilest Creature? How much worse is it then the Sacrifice of Fools, who do they know not what? when I know what a Contemptible Worm I am, and yet make so Bold, as if I were on a Level with my Eternal Maker.

Great God! I am Cover'd with Confusion to Think. how I have Forgotten, not only Thee, but my self; in Sacrificing the Corrupt thing, which deserves rather Vengeance, than Acceptance. Now I see more of thy Glory, I Abase and Abhor my self before Thee. Thy Name be Blessed, That I am not Consumed. And Prais'd forever be the Mercy of thy Government, To Spare such as cannot Forgive themselves. O may I never grow upon such Patience; But Fear the Lord, and his Goodness; And serve thee with more Humility and Reverence, as one overcome by such wonderful Lenity and Forbearance. For all my foul
Mis

28. *First Evening* P R A Y E R.

Miscarriage, I take to my self shame and Confusion: and for thy abounding Grace and Clemency, to thee, my Great and Good God, for ever be all the Praise and Glory.

The First Evening P R A Y E R.

MOST Great and Glorious Lord God! Heaven is thy Throne, and the Earth thy Footstool, and every Creature in both continually in thy Sight; and at thy Disposal. It is thy gracious and wonderfull Condescension, to admit poor sinfull worms in to thy Presence, to open our Case before thee, & Beg what we want from thee. But encouraged by the infinite Goodness of thy Nature, and the Kind Declarations of thy Word, we are bold to come and Humble our selves at thy Footstool, to Implore Relief of our Distresses, and the supply of our necessities, at thy bountiful Hands.

To thee, O Lord, we Pour out our Complaints, and make Confession of our Sins. 'Tis vain to Cover our Transgression, as Adam, and think to Hide Iniquity in our bosom. For Dost not thou see our ways. & count all our Steps? and shalt not thou search out the closest Evils that we run into, or but Allow us? Thou Knowest the Secrets of our Hearts, and the whole of our Case: what rank Seminaries are our hearts, of sinfull Motions; & how our Minds are even continually annoyed with Evil Thoughts; which do all defile us within, and incline us to produce in words and

and Deeds, what we have so conceiv'd in our Minds. For how can the *Corrupt Tree* bring forth good fruit? We have involv'd our selves in such sad *Necessity*; and the fault is our own, when we suffer *Sathan* to fill us with *Evil*, and give it *Allowance* in our Souls. So evil have we done in thy sight, O Lord: be mercifull to us, we beseech thee, forgive our Iniquities, and heal our souls, that have so greatly sinned against thee. O let that infinite Propitiation which our Lord Redeemer has made for the sins of the whole World, be graciously accepted upon our Account, and for all our Sins.

And may the thoughts of thy Presence, thy Holiness, thy irresistible Power, & terrible Judgments, be deeper imprinted on our Minds, and have a more prevailing Influence on our Lives. To Keep us from every Evil way, Especially such as we are most Inclined to follow. Guard us, O Lord; where we are weakest, and secure us by thy effectual Grace, where thou Knowest our Danger to be greatest. Alienate our minds from the Love of those Vanities, wherewith we have been too much Pleased; and let us not again be overcome, by the Temptations wherewith we have been so often Defeated.

Upon thee, who callest us to come to thee for Help and Relief, we wait, to bring us unto thee, and Encourage us to Trust in thee, and be bold in our God, and to fill us with that Love, which casteth out Fear. O work in us,

20 *First Evening P R A Y E R*
thou requirest of us. *And* however thou
art Pleas'd to deal with us, Save us from the
Unbelieving and *Murmuring* Thoughts, that
Deject our *Hearts*, & Destroy our *Hopes*. Se-
ing all comes upon us from thy *Hand*, and
is ordered most wisely for good and graci-
ous *Ends*; and waiting Patiently on Thee, our
Hope shall not make us *Ashamed*, nor our Ex-
pectation perish. And when thou art plea-
sed, *Lord*, to send *Prosperity*, & give us the
Worlds Good, O Let it be for our *Souls Good*;
To fill our *Hearts* with thy *Love*, and make
us more abound in thy *Work*, and *Delight* to
do thy *Will*: Proceeding *Cheerfully* in the way
of our *Duty*, till thro thy mercy. we reach
to the Kingdom of thy *Glory*.

With us, be Good and gracious to all *men*
Living; Thy *Church* especially, and *this* Ch-
urch particularly. And herein, to the *Quee-
n's Majesty*, That she may long continue its
beloved *Nursing Mother*: And to the *Nobility*,
and all in *Authority*, and in the *Ministry*.
That they may be promoters of *Truth* and
Peace, and *Vertue*, and *Piety*. And to all the
several Ranks and sorts in *Church* and *State*,
that they may be *Lovers* and Followers of
that which is truly Good & Praise-worthy.
Mercifully *Releive* all that are in *Distress* and
misery: Graciously Provide for such as are in
want & *Poverty*. Shew thy Favour to all our
Friends, Relations, and Neighbours: Bring
and Keepem in thy true and holy *Ways*;
that they may find the good & blessed *End*.
Take

VIII CONSIDERATION 31

Take us all to thy Fatherly care, O Lord, this Night. Keep us safe under thy Protection: And Ease and Refresh our frailty with thy sweet Mercy: That in the Morning we may give thee Glory, and all the Day serve thee faithfully: Throw thy continual Grace and Goodness to us, in thy Dear Son, our only Saviour: And to him with the Father of our Lord, and the eternal Spirit of both, be all Honor and Glory, Might and Majesty, Praise and Thanksgiving, now and world without End Amen.

VIII. CONSIDERATION.

Heb xii 23. God the Judge of All.

IF the news of Judgment to come made so Stout A Sinner as Felix tremble; shall I hear or think of it, without an Awful Consideration of my own Concern in it? When I shall not Escape in the Crowd, nor have my matters Huddled up there in Hast; but find a Scrutiny, and go throw a Tryal, as Exaēt and full, as if there were never another Person but my self to be Judged. For does not my Judge Search the Reins and Hearts? and has he not a Piercing Eye into all the Conduct of my Life, And all the Secrets of my Soul? I dread to think how bold I have made with such an All-seeing tremendous Majesty, who throwly Knows every Particular Circumstance, and has the whole absolute Power over me, even as he will, to dispose of me, and give me my final doom,

for

for Heaven or Hell everlasting. Confusion convert me; Consternation overwhelms me; and the Deepest Humiliation beboves me. What shall I say unto thee, O Lord, when thou shalt bring me into Judgment? my Flesh trembles for fear of thee, and I am Afraid of thy Judgments. Have Pity upon me, I beseech thee, and Absolve me thro Christ Jesus, from all the Guilt which fills me with Dread of thy wrath. Give me a Heart truly Penitent for all that's past; and such Grace, as shall keep me ever mindful of my great Account, and in the most conscientious Care, to Approve my self to my witness in Heaven, from whom I must Receive my Ever-abiding Portion; That I may find a sentence of Mercy, for which to Bless, and Praise thee Eternally, Amen

The Second Evening P R A Y E R

O Eternal, All-seeing, and Almighty Lord God! Thy Greatness is unsearchable, Thy Majesty Incomprehensible, and thy Judgments against Incorrigible offenders Insupportable. We come with Awfulness and Dread into thy holy Presence, Conscious of our mighty Distance, and extreme Unworthiness; & bewailing our manifold Provoking sins; for which thou mightest Justly Reject us, and Abhor us, and Pour out thy Wrath intolerable upon us. O the Depraved Nature and filthy Corruption that have over spread us; and wrought in us such sad Effects, as to Disorder every Part, and give us cause to Groan under the grievous

grievous Malady, of our dark, vain, and Carnal *Minds*, our dull stupid *Consciences*, our proud, hard, Earthly, and Deceitful *Hearts*, our perverse enslaved *Wills*, our turbulent *Passions*, vile *Affections*, treacherous *Memories*, Polluted *Fancies*, *Senses* the Inlets of Lust, and *Members* the Instruments of Unrighteousness. O how are we fallen from the Honour in which thou didst Create us! How Low, by reason of our Sins! O that we may be as Low, in the Abasement of our Selves; and so Repent of the sinful Evil we have Committed, that thou may'st not Inflict upon us the dreadful Evil which we have deserved. Tho' we are Unworthy of any such Favour at thy Hands, Yet thou, O Lord, gracious, and full of Compassion, shewest thy readiness to Forgive, in putting us upon asking for our Pardons: And what is thy delight to Grant, is our Encouragement to come and Beg, that we may Receive. Have Mercy upon us, O God, according to thy Loving kindness, & in the Multitude of thy tender Compassions, blot out our Transgressions; Accept the most available Atonement made by thy dear Son, our blessed Redeemer, as the Propitiation for all our Sins.

Tho' Comfort is more than belongs to us Miserable Sinners; and nothing but Sorrow our due Portion, Yet O Lord of Love, Take the Motive even from our Misery, to shew us Mercy; and Renew our Souls with the

34 *Second Evening* P R A Y E R.

Sense of thy Pardon; and the Joy of thy Salvation; So to win our Hearts to thy self, and Secure us in Faithfulness to thy Holy Interests; That we may not, for any Pleasures of Sin, forfeit the Enjoyment of thy Love, which is better than Life.

O Gracious God, our Heavenly Father! Be pleas'd to Reveal thy Son in us, and enable us to Receive and Apply him, with all his saving Benefits, to our selves; and to Trust our All into his Hands, and depend on him alone, for the Salvation of our Souls. Yea, help us to Surrender our selves to him, to be Guided and Govern'd by him; and to shew our Faith in him, by our Love to him, who has First Loved us; and by our Love also to all Thine, and to all Men, for thy Sake. Yea let the Life of our Faith be seen in our liveliness and Readiness to every Good Work; whereby we may Edify our Brethren, Glorify our God, and promote the Peace of our Minds; the best Comfort of our Lives, and the Eternal Happiness of our Souls.

Keep us, Lord, so mindful of our short Abode here, and our certain Removal from hence, into the Place where we must for ever Abide; That we may pass the time of our Sojourning here in thy Holy Fear, and in continual Care, so to Prepare for our Great Change, that when ever it comes, we may Depart in Peace, and in good Hope thro' Grace, to be Received up into thy Glory.

And

IX. CONSIDERATION 35

And that we have been *Spared so Long*, to *Survive* Multitudes, whom we have seen *taken off* before us; And that we have not only the *Blessings* and *Comforts* of *this Life*, but the *Means* and *expectations* of an *Infinitely Better*, in *Mercy* still *Continued* to us, O how graciously has our *God* dealt with us, and what great *Engagement* has thy *Love* laid upon us? We Bless thee, *Lord* for our *Lives*, and what we have of this *World's Good*; but especially for our *Heavenly Hopes*, and those *Opportunities* and *Advantages* which we have for our *Souls*; to build us up in thy *Grace*, and to make us fit for thy *Glor*y. O give us (we pray thee,) *Hearts* duly *sensible* of all that thou hast *done* for us; and *steadfastly* purposing to *Carry* towards thee, as does become us. This *Night*, Let us *ex*-*perience*, *Lord*, thy *Goodness* to us, both in *Preserving* and *Refreshing* us. For all our comfortable *Expectation* is from thee. And all the *Praise* and *Glor*y, *Service* and *Duty* that lies in us, we desire to render unto thee, not only at this present time, but for evermore. *Amen.*

IX. CONSIDERATION.

I COR. iv. vii. Who maketh thee to Differ?

THAT I am not in the Case of that Beggar, or Malefactor, of that Worm or Toad; What have I done, to raise my Condition

36 IX CONSIDERATION.

above'em? Is not the Distinction only from the Favour of my gracious Maker? The tatter'd Wretch that waits for an Alms at my Door, might have been the House-Keeper, and I the Beggar. The Malefactor might have been my Better: And the Worm or Toad, so vile by Nature, yet are not so bad as the Wicked Transgressor. 'Tis thereafter as I use my Superiority; That I shall have cause to Glory. The Criminal that went off a right Penitent, will have Infinite Advantage of the Hypocrite, that here past for Good Man and True. And the Sinner that hated to be Reformed, shall wish he might have gone off like the Brute, rather than abide for ever by the Punishment of his Impenitence. May I learn the Policy, as well as Duty of shewing Mercy, to such as I see in Misery; And contribute what in me lies, to Turn the Wicked. Considering my self, that I be not Tempted to become as Wretched. Mercy to the Brute, as God's Creature; and Charity to the Rake, in plucking him, as a Brand out of the Fire, are Acts well becoming one who knows, he has nothing but what's owing to Heaven's kindness, for the Distinction that makes him Superior to either.

Keep me, O Lord, from Envyng any Above me; who are but bigger Stewarts, and so, will have heavier Accounts: And also from Despising any Below me; who may come off Easier, because their Trust was Lesser. Where they would be Refreshed with
Some

Third Evening P R A Y E R. 37

some *Fragments* of what I *Abound* with, make me *Willing* to *Communicate*; not in *Vain-Glory* but *Conscience* of my *Duty*, and *Gratitude* for thy *Bounty*; To give of thy *Own*, which thou hast put into my *Hands*; That not to me, whom thou hast made to *Differ*, but to thee, O *Blessed God*, the *gracious Donor*, may for ever be all the *Honour*.

The Third Evening P R A Y E R.

BLESSED LORD GOD, the *Eternal* *Omnipotent* *Creator* of *Heaven* and *Earth*! Thou art *Infinitely Great*, above all our *Comprehension*: But hast been pleas'd so to *Reveal* thy self in thy *Word* and *Works*, that we may discern how *Wonderful* thou art, in *Thy self*; and also in what thou hast *Made*, and brought to pass; and cannot but *Admire* and *Adore* thee, and offer up all our highest *Praises* to thee, when we *Wisely* consider thy *Doing*.

But O how have we *Forgotten* Thee, and our selves, and all our greatest everlasting *Concerns*; to fall in with this present *World*, and so give our selves to mind the *Body*, till we have *Neglected* our *Souls*, and the *Provision* we should make for the *Eternal World* to come: When the main of our *Business* here is to *Prepare* for what shall be *hereafter*. And as we now *demean* our selves; so it will go with us *for ever*. We cannot but *Accuse* our selves of the *Guilt*, for which our *Hearts*

38 *Third Evening PRAYER.*

Condemn us; That so Slothful we have been in the most great and Needful of all Works; and in such Vanity of Conversation we have liv'd, and so Bold we have made with our God; Not only to Trifle in thy Work, but boldly to go on against the Light and Charge of thy Word. And for the ill frame of our Minds, and all the Offences of our Lives, justly may'st thou Abhor our Souls, and reject our Prayers, and Leave us to Perish in our Sins.

But O Lord God, Infinitely Good, we beseech thee, deal not in Strictness of Justice by us; but according to our extreme Need, shew thy tender Mercy upon us. Pardon all the great innumerable Sins, whereof we have been Guilty. Let the Blood of Jesus Christ thy dear Son, Cleanse us from 'em: And let the Sanctifying Grace of thy Holy Spirit raise us above the Love and Power of 'em.

And being so Releas'd from the Slavery of our Sins, Help us to run with Enlarged hearts in the way of thy Commands; to serve thee with Faithfulness, and also with Gladness: Rejoycing in the way of our Duty, and counting it the sweetest Pleasure of our Lives, to be Pleasing unto our God. O give us Understandings to Know thee, and Hearts to Love thee. Thou that art the most Amiable in Thy self, and full of Loving kindness to us, Wilt thou, Lord, so open thy Amiableness before us, and so Convince us of thy Love

to us; that we may find our Hearts burn within us, and thy Love mightily prevail with us; to make us *disregard* every thing in the *World*, that would come in *Competition* with our blessed Lord; That we may not be Seduced with the most *Alluring* Objects, which would take us off thy Love: Seeing all is but *Vanity* and *Shadow*, *Emptiness* and *Nothing*, Compar'd with the *Infinitely Good and Blessed for ever*. Thus Preserve us, Lord, who put our Trust in thee: Secure us under the *Shadow* of thy *Wings*, and keep us in thy Love, Looking for the Mercy of our Lord *Jesus Christ* unto *Eternal Life*.

And may all that are now *Alive* with us upon *Earth* share in thy *Mercy* and *Bounty*, according to every ones *Case* and *Necessity*. such as have not thy *Word* and *Gospel*, Grant 'em, Lord, so great a *Blessing*: And all that have it, make them so *Conformable* to it, that they may be indeed the *Better* for it. Prosper all *Designs* and *Endeavours*, for the *Enlargement* and *Welfare* of thy *Church*: And break the *Power*, and frustrate the *Malice* of all that set themselves *against* the Lord and his *Christ*.

Pity poor *Sinners* that are in an *Evil* and *dangerous Condition*: Convince them of it, and turn 'em from it; *Father of Mercies* have *Mercy* on them: Give them the *Repentance* unto *Life*; Forgive their *Sins*, and Glorify the *Riches* of thy *Grace* in *Recovering* and

Healing their Miserable Souls. Save thy People, O Lord, and Bless thy Inheritance; Feed them also, and Lift them up for ever. O may they Prosper and Multiply, and Replenish the Earth, and make the Way still more frequented that Leads to Heaven.

Continue, Lord, thy wonderful *Patience* and *Goodness* to the sinful *Nation*, whereof we are sinful *Members*. O that all thy gracious *dealings* with us may produce some better *Effects*, than yet have been seen upon us. That we may not carry on the *Provocation* of our Sins, to pull down thy *Judgments*; But better *Remember* our selves, and *Turn to the Lord*, and walk as a *People* so *Spared*, and *deliver'd*, *Bless'd* and *oblig'd*, (time alter time,) as we have been.

May the *Queen's Pious Example* still *Honour* the *Faith* of *Christ*, and Her *Royal Authority* defend it. As she *Reigns by thee*, so let it be *For thee*: To *Promote* thy holy *Religion*, the *Peace* and *Welfare* of the *Nation*, Her *Peoples present Good*, and *Everlasting Salvation*.

Let not *Magistrates* beat the *Sword* in *vain*; Nor *Ministers* be slack and *Faithless* in their *Sacred Function*: And let neither fail of the desired *Success*; but be *Instrumental* to suppress *Disorder*, *Vice*, and *Wickedness*; and to *advance* *Unity*, *Virtue*, *Holiness*, and the *Salvation* of many *Souls*.

The *Poor* and *Oppressed*, the *Diseased*
and

X. CONSIDERATION. 41

and Pained, *Lord*, raise them up *Friends* and *Means*; and send 'em suitable *Help* and *Relief*. Yea, be thou their *Helper* and *Comforter*, To *Sanctify* and *Ease* the *Cross* to 'em; and *make hast*, (in thy good time,) to *Remove* and take it away from 'em. Deal graciously, O *Lord*, with our *Friends*, and be *Good* to all that have done us *Good*. O let them *Receive* infinitely *Better* at thy *Hands*, and find Everlasting *Favour* in thy *Sight*.

And thou, *Lord*, who *only makest us dwell* in *Safety*, Shelter us under the shadow of thy *Wings* this *Night*. Defend us from all *Things Hurtful* to us: and give us such *Respose*, as shall fit us for our *Duty*, and engage us to give thy *Name* the *Glory*. And for the *Mercies* of this *Day*, and of all our *Days*, (Mercies to us, and to all *Thine*,) Unto thee O *Lord* our *God*, be all the *Glory* render'd by us and them, with the most *Thankful Hearts*, now and for evermore. *Amen*.

X. CONSIDERATION.

H E B. ix. xxvii. Once to *Dye*; But after this the *Judgment*.

HOW Fast am I *Hasting* away to my *Grave*, and how soon shall I be there? No *Avoiding* the *stroke* of *Death*: Nor yet any *Ceasing* to Be, when I *Dye*. No *Sleeping* for thee, my *Soul*, when my *Body* falls into its *Last Sleep*. But thou'lt *Subsist* in thy *Im-*
mortal

42 X. CONSIDERATION.

mortal Frame; and be then more Awake than ever. O what have I Dreamt of a Long Vacation after Death; and put off my Last Accounts to the World's End? No such Prorogation; but quick work shall I find, and at my very Death my Eternal State determin'd, by which I must for ever Abide: And the Last general Judgment will only declare and Confirm what has past before; and bring my Body in also for its Share.

O then, what an Alarm is here; To think, that this Year, this Month, this Night, my Soul may be required, that still I am on the brink of Eternity; And the time is as nothing, till I shall there be Taken in most certainly! How should this Deadens me to all things in the present World; and make me very little Regard its Smiles or its Frowns; which now are, and so quickly will be no more? I am stupid and Mad, to be Keen and Eager upon any thing here; and the while, Forget or disregard what shall be my Portion World without end.

O how Impertinent will it be for me, in the very next Moment after Death, to Reflect where I Liv'd, or what I had, or how I pass'd here on Earth; when I am Cut off from it, & shall never have any thing more to do with it; but be Taken up in an Amazing State, extremely different from all that's here to be found?

O Gracious God! Open my Eyes, and engage my Mind, so to see and Ponder it now as to stand me in stead, and do me Good for ever:

Fourth Evening PRAYER. 43

ever: That I may be Cool'd to the present World; and while I am in it, may shew my greatest Concern: to defend my self from it. and to do all the Good I can, with what I have of it. That when call'd to Account for my Stewartship, I may receive a comfortable Sentence from my Eternal Judge. O Father of Mercyes, have Pity upon me, and enter not into Judgment with me, thereafter as I have deserved from thee: But let me find Mercy from thee in that great Day; when I shall Appear before thee. And for the sake of thy dear Son, the Blessed Saviour of poor Lost Sinners, Lord, shew me thy Mercy, and grant me thy Salvation. Amen.

The Fourth Evening PRAYER.

O LORD GOD Most High and Everlasting! from whom we derive our Being and Life, and all the Good and Comforts of both: and at whose Hands we hope to Receive Infinitely Better things, than any that we are capable of Enjoying in this World. We do here cast our selves at thy Footstool, thankfully acknowledging all thy continual Mercy and Goodness to us; and humbly Confessing our own ill Desert, of any Favour that we have receiv'd at thy Hands. Because we have so Ill used all the Kindness and Bounty, wherewith we have been so much, and so long Engaged already. For thy Ways, O Lord, have been ways
of

44 *Fourth Evening* P R A Y E R.

of Mercy and Loving kindness to us, even when we have gone on Perversely, in the Ways of our Hearts; stupidly Forgetful of thee, or Wickedly Rebelious against thee. And have not only been Careless to observe thy Pleasure, and Negligent in the Performance of our Duty, but Bold to go on in our Sins, against thy express Charge; and to break through all the Prohibitions and Denunciations of thy Word, which thou hast given out, to Check and deter us from the Error and Evil of our Ways.

And these so great and frequent Sins are enough to spoil all the good Success of our Prayers: When so Evil we have done, and so full of Offence our Lives have been, and still we have so much Defective in us, Amis with us, and Provoking upon us; That we have the greatest need of Mercy at thy Hands; and come now to beg Relief, according to all the Necessities of our Souls. O that we may find it, for our Blessed Lord Redeemer's Sake: Tho' we have Sinn'd, as poor frail Impotent Creatures, Gracious God, Forgive us, and shew thy Favour to us, as a most Merciful Father, in the Son of thy Eternal Love.

And may the Mercy of God that Pardons our Sins, also Promote the Renovation of our Minds, the Sanctification of our Souls, and the Reformation of our Lives. Wherein soever our Hearts Condemn us, for doing Wickedly,

Fourth Evening P R A Y E R. 45

Wickedly, Preserve us, we pray thee, by thy Grace, from such Provocation of thy Heavenly Majesty. O help us, Lord. to break up the Fallow Ground of our Hearts, and so to Sow in Righteousness, that we may reap in Mercy. Let us not be Barren and Unfruitful; but bear still more and better Fruit, to Glorify our Heavenly Father, and Adorn the Doctrine of God our Saviour. To this end, Put thy Laws in our Inner-parts, and Write them in our Hearts. Yea, so Renew us in the Spirit of our Minds, after thy holy Image; that we may Resemble our Father in Heaven, and be Followers of God as dear Children; so Intent upon our Heavenly Eternal Concerns, as to take us off all Eagerness after these poor Earthly things; which are so Empty and Unsatisfactory, so Perillous and Transitory. And help us, even in our greatest Prosperity, still to retain our firm Affiance in thee, our whole Dependance upon thee, and all our Expectation from thee; To be Guided by thy Councell, till received into thy Glory.

And thou, O God, who art Good to all, Remember in Mercy every one of thy poor Creatures, who are now upon their Tryal, in this Land of the Living. Turn and Conquer the Hearts of thy Enemies; and bring even Sdangers and Forreigners to be Fellow-Citizens with the Saints, and of the Household of God.. And may all Professors of the Christian Faith, shew their Faith by their Works; Even such Works

Works as may shine before Men, to the Glory of thy Name.

Let thy Mercy still surround us, Lord, like the Waters of the Sea, which thou hast made to flow about our Land. O bind up our Wounds and breaches, Forgive our Iniquities and Provocations. Purge us still more and more from all that Offends our God: And yet make us such, that thou maist take Pleasure in us. O Continue thy Gospel to us; And let us not only Speak for it, but Live as becomes it; and be true to that true Religion, whereof we do make Profession.

Let the Queen's Life and Soul and Welfare be precious in thy Sight; and thy Truth and Religion and Glory in Hers; may She represent thy Wisdom, Holiness, Justice and Goodness, as well as thy Greatness, Majesty, Power, and Authority. Preserve her long in Safety; & make Her Reign Easy and Happy. Bless her Relations and Nobles, & make 'em Eminent for Life and Piety, as well as for Rank and Quality. May Her Councillors be endued with a Spirit of Wisdom from Above; and all that bear Rule under Her, answer the Ends of Government, in Suppressing the Unruly, Punishing the Obnoxious, and Encouraging the faithful Servants, thy holy Fear, and whatever is Good and Praise-worthy.

Let all that Minister about Holy Things be fill'd with the Spirit of Wisdom and Holiness; That they may Understand how to Instruct others

others in the Way of *Salvation*, be zealous Promoters of the true *Faith of Christ*, and bright Examples of a *Godly Life*.

All that lye under any *Sickness*, *Sorrow*, or *sad Accidents*, O Lord, bless to 'em the *Afflictions* Pressing upon 'em: That the *Bodily Diseases* and *breaches*, may be for the *Souls Health* and *Happiness*; and all the present *Tribulation* promote their everlasting *Salvation*. Speak *Peace* to all *Troubled Minds*; and *Heal* the *Wounded Spirits*. For the *Oppression* of thy *Servants*, and *Sighing* of those that *Suffer* for thy *Name-sake*, and for the *Gospel*, and *Conscience-sake*, *Arise*, O Lord, and set 'em at *Liberty*, and in *Safety*. Break the *Snares* laid for them; and so *Deliver* 'em out of the *Mouth of the Lyon*; That thy *People* and *Sheep* of thy *Pasture* may shew forth thy *Praise*, and *Rejoyce* in thy *Salvation*.

All that have shew'd us *Favour*, or wish us *Well*, Let them find *Favour* in thy *Sight*, and be answer'd in all the good *Wishes* of their *Hearts*. And such as have done us *Wrong*, or seek our *Hurt*, O Lord *Forgive* 'em, and do 'em *Good*. And so direct our *Ways* to *Please* thee, that even our *Enemies* may be at *Peace* with us.

Give us such a *sense* of the exceeding worth of *Souls* and such an earnest desire of their *Eternal Bliss*, as may make us ready and Glad, while we have *Time*, to do all the *Good* we can, as all men *Portion* that
not

not only Laid upon us the *Commands* of thy *Word*, but all the *Engagements* of thy *mercy*, to bestir us, with all our *ability*, in the way of our *Duty*. And we desire now humbly to offer the *Sacrifice* of our *Thanks and Praise*, for all the great and continual *Favor* that we have found in thy *Sight*. Blessed forever be thy name, O *Lord* our *God*, that thy *Grace* abounds even over all our abounding *Sins*: That we have not *Sinn'd* ourselves past hope of *Help*, from the *Lord Almighty*, the *God* of all *Grace* and *mercy*. And tho' the *Burden* be *Intolerable*, thou canst *Ease* us; And tho' our *Sins* be exceeding *sinful*, thou art ready to *Forgive* us. And when we, (as frail *Creatures*;) so often do *missit*, and *forfeit* all our *Title* to the *Blessings* of *Heaven*, Yet thou, *Lord*, bearest with us, and art *Indulgent* to us; Because thy *Goodness* is like *Thy self*, still the same, and thy *mercy* endures forever. O gracious *God*! We *Admire* the wonders of thy *Love*; we *adore* the *Riches* of thy *Grace*. We wait for it still, according to all the necessities as of our *Souls*; and beg that we may still find it, in every time of our *Need*. Even grace *Sufficient* for us, to *Forgive* our *Sins*, to *Sanctify* our *Souls*, To *Save* us from the *Damnation* of *Hell*; and to *Glorify* us forever in the *Kingdom* of *Heaven*. And till thou hast brought us to that ultimate *End* of all our *Wishes*, O make us duly sensible of all thy present

XI. CONSIDERATION. 49

present *Mercies*, and Thankful, as we ought to be, for all that *thou* hast done for us. And for all *Good Things* still continued to us, and all the *Blessed Hopes* that thou art pleas'd to set before us; Not unto us, O Lord, not unto us, but to thy Name alone be all the Praise and Glory, rendred by us, and by all Thine, now and for evermore. Amen.

XI. CONSIDERATION.

L U K. i. xlvii. My Spirit hath Rejoyced in God my Saviour

O W H A T would all other *Mercies* avail me, without the Mercy of a Saviour, to Redeem me? All this *World's Good* would do me no manner of Good; To Enjoy it for a short time; and then be out of all here, and most Miserable for ever. When I had broke & Destroy'd my self, 'Twas not in me to Repair the woful Breaches, and Emerge out of the dreadful Ruin; But the Lord of Love has Remember'd me in my Low and Lost Estate, and laid Help upon one that is Mighty to Save; Our Strength and our Redeemer, who is a Prince and a Saviour, that has made an Attonement for Sin, and routed all the Forces of Death and Hell The Hope and Joy of the lost World, To whom all the Ends of the Earth may Look and be Saved. In whom I trust, for all that I need and desire, to do me Good. What such Melody, as the Name of J E S U S in my Ears? What such

50 *The Fifth Evening P R A Y E R .*

such Jubilee, as the Salvation of J E S U S to my Heart? All my Joy in God is, thro' Jesus Christ our Lord. And when I find all the deadly Maladies of my Soul healed, then Shall I leap for Joy, Sing the Praises of my heavenly Physitian, and from the ground of the heart, strike in with his Favourite disciple. Rev. 1. 5, 6. Unto him that Loved us, and washt us from our Sins in his own Bloud, and has made us Kings and Priests to God, and his Father, be Glory and Dominion forever and ever. Amen.

The Fifth Evening P R A Y E R .

Blessed Lord, the Ever-living, & All-seeing God! Thou art no where *Absent*. but fillest *Heaven & Earth* with thy Presence: & in thee we all ever *Live & move, & have our Being*: Thou art *Acquainted with all our ways*: Yea, there is not a *Word* in our mouths, nor a *Thought*, or *Wish*, a *Motion*, or *Inclination*, in our *Hearts*, but O Lord, thou *Knowest it altogether*. Unto thee who *Searchest the Hearts*, and *tryest the Reins*, we Confess and bewail, not only the *Open transgressions* of our Words and our ways, but the *Secret Sins* of our *Hearts* and *Minds*; and *Humble* our selves before thee, for all our *Unbelief* of thy holy *All-seeing-Eye*, and *Heart-searching Word*; Yea, that we have taken up with such a *Believing* in the

The Fifth Evening P R A Y E R . 51

thee, as has but made us the bolder to Offend thee. O help us, we beseech thee, so to Judge Ourselves, that we may not be Judged of the Lord. Forgive the Thoughts of our Hearts, and the Guile of our Spirits. Give us such Convictions of our Sins, as may hasten us to the Saviour of our Souls. O wash us in that precious Bloud, which clenses from all Sin, That thou maist not Abhor us, for our Provoking wayes, but Accept us, for his dear sake.

Who can Understand his Errors? clense thou us, Lord, from Secret faults. Keep back thy servants also from Presumptuous Sins, that they may not have Dominion over us. And help us so to Think on our ways, that we may Turn our feet to thy Testimonies, and refrain from every false and evil Way. Yea, let us not Delay, but make hast to observe thy Commands, and to be, and do, as thou wouldest have us. while we have Time before us. Yea make us to Love that which thou dost Command, to Delight in the Law of the Lord, and in it to meditate day and night. That it may be our Monitor and Preservative; to keep us from Folly and wickedness, from misery and ruine; And also our Guide and Convey, to lead us on in thy holy Fear and Love, to thy heavenly Kingdom and Glory.

Thou, Lord, hast the Fulness of all that Grace which is so wanting in us: O be pleas-

52 The Fifth Evening PRAYER.

ed mercifully to *Impart* it unto us, and bestow it in a more *plentiful* measure upon us: Even such Grace, as shall *Abound* in us; to make us *Abound in thy Work*, and full of *Strength* and *Delight* to do thy blessed *Will*.

And because this is not our *Rest*, but we shall soon be *Removed* away from hence, and never *Return* hither again; O keep us, *Lord*, we pray thee, so mindful of our short *Time*, our *Frail estate*, our *slippery standing*. and *Uncertain terms* in this World, That we may pass the remaining *Time of our sojourning here in thy holy Fear*; full of Care to *Finish the Work* which thou hast given us to do, and to *Approve our very Hearts* unto the *Lord*; That we may at last *depart* hence in thy *blessed Favour*, and attain, (thro thy Grace,) to live forever with thee, in thy *Heavenly Glory*.

And to our *Prayers for ourselves*, we joyn our *Intercessions for all Men*. As thou, *Lord*, hast made them *capable of thy Blessings*; So make them *Partakers of the Same*: Especially the *Spiritual Blessings* of thy Son, pertaining to thy *heavenly Kingdom*. Pour out the *Spirit of Truth and Holiness*, and *Unity*, and *Love*, upon thy *Church*; That all who profess the Religion of our *Lord*, may with one *Consent*, Combine to maintain the *Purity of Doctrine*, and to *Adorn* it with a *suitable Conversation*.

The Fifth Evening P R A Y E R. 53

Thou hast graciously shed down the Light of thy heavenly Truth upon us, as the *Glory of our Land*: But it serves only to *Confound* us, when it does but *Discover* the *Filth*, from which we are not *Purged*. And how justly mightst thou, *Lord*, deprive us of the *Blessing*, which we abuse to thy *Dishonor*, and to the *Aggravation* of our *Guilt*? But O *Lord God of all grace*! Continue the *Patience*, which has *born* so long and wonderfully with us; And let the *mercy* which hitherto has *Spar'd* us, be yet further *Extended* to us, in the *Pardon* of all our *Provoking sins*; and granting us thy *Grace*, to *Amend our Lives*, and to make us yet, a *People Acceptable* in thy sight.

Turn not away the face of thy *Anointed*, O *Lord*; But grant her according to her own *Heart*, and prosper all her pious and *Praiseworthy Designs*. Continue thy gracious *Fatherly care* over her; and make her still *Careful to Glorify* thee, in *scattering away all Wickedness with her Eyes*; and so *Countenancing* all Good works, and *Godly Lives*; That in her days the *Righteous may Flourish*; and Yet *abundance of Peace*, with all happy *Advantages* for our *Souls*. Guide all our *Councells*; Influence our *nobles, Rulers, and Magistrates*; that they may be *Taught of God*, and *Governed by the Spirit of the Lord*, To redress our *Grievances*, to secure our

E 3 *Advantages,*

54 *The Fifth Evening* PRAYER:

Advantages, and to promote thy true Religion, and our most needful Reformation; that Holiness & Righteousness, Sobriety and Charity, may still more and more prevail and Flourish among us. Let thy Priests O Lord, be clothed with Righteousness; Holy in their Lives, as well as in their Office; wise to Win Souls, Painful in their Work, & Successful in their Pains.

Be Good and kind to all our Relations and neighbours. And Enlarge our Hearts to Take in all men, as our Friends. Give us Healing Spirits, to Pacify the matters of Offence, and to follow after the things that make for Peace. Let thy Sweet and merciful dealings with us, O Lord, Engage us to be meek and gentle towards all men; To Compassionate, their Failings and Infirmities, as thou hast abundant Pity on ours; And to bear with their Injuries and Provocations, as thou dost wonderfully Bear with ours. Yea Let the extreme need that we have of mercy at thy Hands, make us Ready to shew it, as we would be glad to Receive it: Forgiving our Offenders, and Giving to needy creatures, as we wait on Thee, to Forgive all our Offences, and to Relieve all our Necessities.

O let all that Suffer here on Earth, be heard and Relieved from Heaven. What ever be their present maladies, make them
t heir

The Fifth Evening P R A Y E R. 55

their *Souls Medicines*; And so Save them, Lord, from their *Sins*, and Sanctify their *Souls*, That they may be deliverd from the *Wrath to come*, and not Suffer forever; but have all their *Evil things* here; and hereafter find *Rest & Ease*, and fulness of Satisfaction, *Joy and Glory* to all *Eternity*.

And for our *Freedom* from the *Evils* which lye so *hard* upon others, Blessed forever be the *Patience*, which has hitherto so *Born* with us, and not Long before now cut us off: Yea, forever admired and Praised be that infinite *Goodness*, which has not only *Redeem'd* our *Lives* from *Destruction*, and kept back our *Souls*, from going down to the Pit of *endless Perdition*; but still goes on to crown us with *Loving-kindness* and tender *mercy*. We can never *Oblige* thee, O Lord, but are continually *Offending* thee, Yet thou dost not cease to extend thy *Kindness* to us, and to *Pour down* thy *Blessings* upon us.

Glory be to thy *Name*, O God of *Love*, *Love* with out bounds, that *passeth Knowledge*: O raise our *Hearts* to the highest pitch of *Thankfulness*; and quicken us, in all the ways we are able, to *Express* it as we ought to do. That from the *ground of the heart*, we may ascribe to thee, *Blessing*, and *Glory*, and *Wisdom*, and *Thanksgiving*, and *Honor*, and *Power and might*, World without End. Amen.

Psal. LXIII. 3. Thy Loving Kindness is better than Life.

T *hat Favour & dear Regard, which the Lord bears to his People, Express by lifting up the Light of his Countenance upon 'em, and Opening his designs, to Crown em with a Felicity, proportioned to the utmost of their Capacity, and Lengthen'd out to an infinite Eternity; O how incomparably does it exceed all the Good of this World, which (with an Undistinguishing hand,) he scatters among all Sorts of men? As sweet and dear as ever Life is, which to Save, men will throw away money and all, in time of Extremity; Yet if I know the Gift of God, and have Tasted that the Lord is Gracious, How much shall I prefer one Glimpse of his Favor, above that Life, which is common to man and Beast? Beasts of the People, & Beasts of the Earth, the worst & Vilest of men do Live, Tho it may be, now to Plague this World, and Undo themselves forever in the next; so that better they had never been Born, then to have Life with such a dreadful Appendage. However, all seem fond of Life, as the Opportunity of enjoying Good; Yet how often is Life it self a Burthen? And most Uneasy may I be at Heart, Tho my Soul be held in Life. O what Good will my Life do me, to have it, as the rebell-Israelites had the Quails, with Gods' wrath? 'Tis not worth the Name of Life, to Live under the Frowns*

XII. CONSIDERATION. 57

Frowns of Heaven, in Gods House, as a troublesome Hanger-on; snatching his Provisions at my Peril, and Feeding upon em, with the Curse annext to em. O what a Life is this? who can ever wish to Live, upon such ill Terms with the Lord and Giver of Life? In whose Favor is Life: But all the Joy of Life is departed, when I have not him that gave it, along with it; And if the Lord of Life be not unto me also the Lord of Love. But the Seed of his Grace Sown in the Heart, is the Earnest of his Glory in the Heavens: And such Good of Gods' Chosen will infer the Joy of his Salvation. Then do I truly Live, when, I answer the great Ends of Life; By Living, not to my self, but to the Giver of my Life, in continual care to Live pleasing unto Him; and so, in the ready way to Live forever with him.

O Lord of Love: without thy Love, Life it self is but the shadow of Death. Doleful Living. without God in the World! But how excellent is thy Loving kindness, O God? may I not only hear from thy word, but Experience in myself, that it is better than Life. So Open thy Love to my Soul, that I may forever give Praise and Glory to thy Name.

The Sixt Evening P R A Y E R. (Next before the Lord's Day.)

O Lord God, most High and ever Blessed?
Thou,

58 *The Sixt Evening P R A Y E R.*

Thou, even thou are *worthy* to be *Feared* and *Loved*, to be *Honored* and *Obeded*, by all thy *Creatures*, to whom thou hast given the *Capacity of Knowing*, and *Worshiping*, and *Enjoying* thee. In the number of which thy *Reasonable Creatures*, we are here before thee at this *time*, to offer up the *Adoration* & *Service*, which it is our *Priviledge* as well as *Duty*, to perform. O that we may be *duely sensible* of the *Favor*, and *faithfully acquit* our-selves of the *Duty*? For we have no *sufficieny*, (O *Lord* thou knowest,) to do any thing at all without thee, but still more and more to *Sin* against thee. *Temptations* are even evermore *pressing* upon us: And our *Sins* often get the *Dominion* over us: Still we carry in us the *Corrupt nature*, the *Carnall-mind*, and *Opposition* to thy holy *Law*, which are *Enmity* against *God*, and threaten us with thy *Wrath* and *Ruine*. So have we *Entangled* our guilty *Souls*, by *Custom of Sinning*, that we have no *Power* of our selves, to get out of the *Snare*; but are *taken Captive* by the *Tempter*, even at his *Will*.

Sincerity and *Uprightness* is the highest *Accomplishment* we can pretend to: But even this we have too much reason to call in *question*; and to fear, that we are none of the *Israelites in deed*, without *Guile*; when our own *Hearts*, *Condemn* us for *Regarding Iniquity*

The Sixt Evening P R A Y E R. 59

Iniquity in 'em; & Allowing our selves in many things, that are Inconsistent with our Fidelity in the Covenant of our God; Because we have not been so True and Constant to thy holy wayes, nor taken such Care and Pains and Delight in em, as becomes thy Children and Servants; But have often swerved from 'em; and often born the Yoke of Christ as a Burden, & soon been weary of well doing; Yea, have taken many Vicious Liberties, to do that which is Evil in thy Sight, & Abomination to the Lord.

And where we have so Sinned and Offended, O that we may be penitently Affected, and duely Humbled: and so Judg ourselves, that we may not be Judged of the Lord: So lay our Sins to Heart, that thou maist not lay em to our Charge; but mercifully Acquit us of 'em, and Absolve us from 'em; Those Sins especially, that have most wounded our Consciences, and endanger'd our Souls for Resisting thy Light, and Quenching thy Spirit, and trampling thy Grace and Love: O that the Bloud of Iesus Christ the Righteous may cleanse us from all Sin! And grant us, Gracious Father, some Tokens of such thy blessed, in our great and only favour, as may make us Experience the Blessedness of those, whose Iniquities are forgiven and whose Sins are Covered. And after thou hast Spoken such Peace to our Souls, O Let us

not

60 *The Sixth Evening* P R A Y E R.

not Return again to Folly, nor Lose what we have so attained; and forfeit the happy Priviledg which thou hast granted. But help us, Lord, so to Consider the Horrors and Torments of *Hell's Endless Misery*, that we may dread to Engage in the *Ugody ways*, which would throw us upon it. And help us so well to Understand and Contemplate our true and only *Felicity*, to be forever enjoyed in thy *heavenly Kingdom*, That we may not stick at any Pains or Trouble, to get into the safe and sure Possession of that *supream Good*, and never-fading *Bliss*: But count all *Light* and *Momentary*, Compar'd with that *far more Exceeding and Eternal weight of Glory*; and despise the most *Tempting Enjoyments* of this *World*, for the *Hope* and the *Love* of that *Joy* unspeakable everlasting.

And while we are in this *World*, Help us, O Lord, to live by *Faith* above it; To *Mortify* those corrupt Inclinations, *Lusts*, & *Passions*, by which the *Enemy* takes hold of us, and *Prevails* against us, to gain his cruel *Purposes* upon us. O that we may so *Look unto Jesus*, and be faithful to our God, and our *Souls*; that we may go on *Conquering* & to *Conquer* all that stands in the way of our *Duty* and *Safety*, our *Peace* and *Bliss*, till we reach the happy *Retreat*, the blessed place of our *everlasting Rest*, where we shall Sin

The Sixt Evening P R A Y E R. 61

no more, nor ever be *Tempted* to it, or receive any further *Trouble* from it: But be without *Fault* before the *Throne* of *God*, and forever *Blessed* in the *Joy* of our *Lord*.

And may thy *Day* now approaching be, a *gracious Means*, (thro, thy *Blessing*,) to raile us up higher above this *World*, and bring us nearer to our *God*. Without thee *Lord*, we cannot come to thee, nor perform any duty *acceptable* in thy sight. *The Preparations of the Heart in man are from thee*: And of thee, who hast *Seperated* the *Day* for Thy self, we beg for *Grace* and *will* and *Strength*, to *Santify* it, as we ought; and to make it not only our *Busines*s, but our *Delight*, to *Draw nigh* to thee, to *Wait* upon thee, and enjoy the blessed *Comunion* with thee. O may we find such *sweetness* in the *Service* of our *God*, in the sense of thy *Love* and the *Conscience* of doing whats' *Acceptable* in thy sight. as may forever *Secure* our *Hearts* to Thy self. *Lord lift up the Light* of thy *Countenance* upon our *Souls*, to put such *Gladness* into our *Hearts*, that we may *disregard* every thing in the *World*, which would *Rival* with our *God*, or make us *Listless* to the *work* of the *Lord*. O *Quicken* us to it, and grant us to *Experience* such *sweetness* in it, that we may be greatly in *Love* with it.

Keep and *Compose* us now this *Night*;
To

To fit us for the better Attendance upon thee the following Day; To the Benefit of our Souls, and the Glory of thy Name: Thro' *Jesus Christ our Lord*. To whom with the *Father Everlasting*, and the *Eternal blessed Spirit* of both, be all *Glory and Thanksgiving*, to the *End* of this *World*, and *World without End. Amen.*

The

I. C O N S I D E R A T I O N.

On the Christian Sabbath.

Rev. I. 10. *I was in the Spirit on the LORDS-DAY.*

That Favourite of our Lord, who lay in his bosom before his Death, had the Priviledg also to be grac'd with his peculiar Presence, after he was Risen from the Dead. And so did he honor the Day of his Resurrection, as to appear in an extraordinary manner upon that Day, to his Beloved Disciple; who warrants our Observation of it, as the Christian Sabbath by the Title he gives it, of the Lords-Day: Signifying it to be of the Lord's Appointment; Even as was, the Eucharist, which is called the Lords-Supper, and also that Form in scripture, which we call The Lords-Prayer.

God stablish't one Day in Seaven, to be kept Holy. But the Lord of the Sabbath had power to Change the Day, without Abolishing the Sabbath. And no Damage to Religion by
the

the Change, when a Day in Seaven is observ'd: Tho' not the Seaventh from the Creation. For the Sanctification follows the Sabbath, not the Day; when that is Changed, And that the former day is Repealed, appears, from, Col. 2. 16, 17. Let no man Judge You in Respect of the Sabbath-day; which was a Shadow of somwhat to come. But the Type must give way to the Truth: As Shades disappear, when the Sun arises.

Natures Law Shews that God is to be Worshipped, as by every Capable Creature apart, so in solemn Assemblies, at stated Times; not to be Interrupted by Bodily works, or Pleasures: But it does not determine the particular seasons: The Appointment of which we must receive from the Lord, or such as he has Authoriz'd. Now the holy Scripture acquaints us, that the First day of the Week was the usual Time, when the Immediate Followers of our Lord, did assemble for the Exercises of their Religious Worship. And that they did it by his Authority, The Apostles practice, followed by all the Primitive Christians, may convince us; Tho' we find not the Appointment exprest in the new Testament; Because the matter of Fact was so well known, by common Usage, a great while before the Gospels or Epistles were written and publish'd; which was not till many years after our Lord Left the World. And then it might seem superfluous and Unnecessary to acquaint people with

I. CONSIDERATION. 65

with that, which they all did Se and Know, as well as they knew the Day that went over their Heads.

But my scruple being taken off, as to the Time; My main Concern must be for the manner of Observing it. Tho I cannot pretend to the vision, Extacy, and Rapture of that Sacred Person, to whom our Lord made his Revelation on this Day; Yet so far must I be in the Spirit on the Lord's-day, as with my Spirit to be Taken up in Attendance on the Lord of the Sabbath; To seek after God, and have Communion with him; and worship him in Spirit and in Truth. For certain, It is not to keep the Sabbath of the Ox and the Ass; in Leaving off the Worldly buisness, and giving my self a Loose in Idleness, Luxury and wantonness; To take Vagaries, or sit to Drink, or Play, or Prate of every thing, rather then Speak what's agreeable for the Time.

Tho it be a Gaudy-day of Praise and Thanksgiving; Not a day to hang the head, and afflict the Body: which now (together with the Soul,) may have its Share in better Fare: Yet should the chief of my Joy now be the Rejoycing in Christ-Jesus, whose Day it is; and whom it cost so dear, to make it our Joyful day. I must count it my Delight, and not my Greivance: Let all know the high Regard I have for it, the Conscience I make of piously Observing it; and the sweet Satisfaction that I take in it. Not
F only

*only attending the Publick worship at the stat-
ed Seasons: but in the intermediate Spaces,
giving my self to my Meditations, Books and
Prayers; Unless at any time, I can meet with
such Conversation, as shall Help me better.
When Churches are open, and Religious Offices
solemnized in Assemblies, I must not turn a
side by the Flocks of my Lord's Reteiners;
but go with 'em to the House of God. Only
taking heed, That I be in the Spirit, as well as
in the Church; And Serve God with my
Spirit, as well as draw nigh with my Lips.
For the Worshiping in Spirit is the very Spirit
of Worship; And Worship without Spirit, is
but a Carcass.*

*O may I be able to say, with the Apostle, Rom.
1. 9. God is my Witness, whom I serve
with my Spirit! And according to his Reason-
ing, Rom. 8. 9. Then Shall I be in the Spirit,
When the Spirit of God dwelleth in me. And
then may I beleive, he dwelleth in me, when I
am so swayed by his Motions, that I set my
self, by the Spirit, to Mortify the deeds of
the Body. O Gracious God! send the Spirit
of thy Son into my Heart: and never take
thy Holy Spirit from me. All my days,
let him be with me; But this Day especi-
ally, may thy Holy Spirit, in all
things, direct and rule my Heart
thro' Jesus Christ my Lord. Amen.*

Morning

Morning P R A Y E R for the LORD'S
D A Y.

O Lord our God! The gracious Giver of all our present comfortable *Enjoyments*, and of all our future Glorious *Expectations*: How rich is thy *Mercy*, which thou shewest even to the most *Unworthy*? And how great thy *Goodness* which thou hast laid up for them that *Fear thee*? How *Unconceivable* the things, which thou hast Prepared for them that *Love thee*? It does not Yet Appear what we shall be. For now we see darkly, as in a Glass, and Know but in Part: Yet may we see and Know enough, to assure us, It exceeds all that we can now Speak or Think.

Thy Name, O Lord, be blessed, That thou hast so far brought *Life and Immortality to Light*, and discovered so much to us of the *Heavenly Glory* before us: To raise our *Thoughts* and apprehensions of it; and to *Invalidate* our *Longings* and *Endeavours* after it. And Blessed be our God, That thou hast not only given us *Capacities* for it, but the *Reviving Hopes* of it, and gracious *Means* to obtain it; And appointed thy *Day*, wherein we Should more solemnly Prepare for thy *Glory*. But it is our Shame, and our sinful *Sloth* and *Unbelief*, that we have no more Considered it; and that we have been so little Affected with it, or Quickened by it.

68 Morning Prayer for the *Lord's Day*.

O God, be merciful to us, and Forgive us, we beseech thee, all our Neglects and *Dulness*, in seeking *Glory, Honor and Immortality*. That we have shew'd no more Concern, nor us'd any greater *Diligence*, to persue and obtain the blessed *Fruititions* of thy everlasting heavenly *Kingdom*. And Quicken us, O Lord, better to Remember, and acquit ourselves for the future: To walk, with greater wisdom, Care, and Diligence, in the way of our *Duty*: As a People devoted and Obligated to the Lord, and Singularly Blest and Favoured by our God,

Especially, in this thy Day, Help us, Lord, to mind and Do the *Work* of the Day; Yea, and Delight to do it. That we may not count it our heavy *Task*, but our joyful *Priviledg*; Serving our Lord with Gladness, Entering thy Gates with *Thanksgiving*, and thy Courts with Joy; Thankful to thee, and Blessing thy Name. For Blessed is the Man whom thou Chusest O Lord and causest to Approach to thee, That he may dwell in thy Courts. And make us to Love the habitation of thy House, and the place where thy Honor dwells. O Feed us in the green pastures of thy Word, and Lead us beside the still waters of Comfort, in Paths of Righteousness, for thy Name-sake. Yea, Let us be Glad to go into the House of the Lord; To seek after God, and find him, whom our Souls desire to Love. O bring our Minds
into

Morning Prayer for the *Lord's Day*. 69

into a *Frame* and *Fitness*, to come and *Appear* before thee: & let us not *rest* in *Forms*, nor content ourselves to go over the *outward* Service: But press on to Enjoy the *Inward* heavenly Benefit & Comfort *Everlasting*. Let us find the *Lord Nigh* to us, & our *God with us*; So Opening our *Minds* and our *Hearts*, That we may Receive thy Truth, in the *Light*, and also in the *Love* of it.

Let thy Pastors be *Taught* of *God*, to Teach and Lead thy *Flock*; That they may Speak the *Word* in *season*, and set it Home upon the *Heart*. Prepare the *Soyl*, O *Lord*, and bless the *seed* sown, That it may be so *Dispensed*, and so *Received*, as to Yeild a fruitful happy *Increase*. O that every *Sabboth* may do Somewhat to help us out of our *Sins*; and to set us forward in our heavenly *Progress*; Till we attain to the glorious *End* of all thy appointed *Means*, and to the full Accomplishment of all the *Wishes* of our *Souls*.

Be Gracious now to us, O *Lord*, and go with us to thy *House*; and there Guide, and Help, and Bless us. Give us *Hearts* *mindful* of thee, *Desirous* after thee, *Delighting* in thee, and rightly fitted to every *Office* of *Attendance* upon thee: That we, & all our *Services* may find a merciful *Acceptance* with our *God*, thro' *Jesus Christ* our *Lord*.
To

To whom with thee O Father, and the
 Eternal Spirit of both; be all Honor and
 Glory, in all the Churches, and throw out
 all the World, World without end. Amen.

II. CONSIDERATION.

*Psal. CXXX. 3. If thou Lord shouldst
 mark Iniquities, O Lord, who Shal stand?*

WAs the man after God's heart Pensive
 and distressed for his Sins; and like one
 Sinking in deep Waters, did he cry out for Pity
 and relief? That he might not be call'd to Ac-
 count at Heaven's Tribunal of Justice, En-
 couraging himself, that he had to do with a For-
 giving God, who makes his Grace to Abound,
 even as Sin has abounded? 'Tis not in Vain then
 for me to go to the Throne of Grace, Arraign-
 ing and Humbling myself for my Sins, and
 pleading Guilty, in order to the Obtaining of
 Mercy. Now that I am under a better Co-
 venant, than that of works, where he that
 despised the Law, dyed without mercy;
 Since infinite Love has found such means to Sa-
 tisfy strictest Justice, and made such way for
 Pardoning mercy, that it lies ready in God's
 hands: And when I but humbly Confess my
 Sins, and earnestly intreat his gracious Favor,
 He is not only Merciful, and Kind, but Faith-
 ful and Just, (for his Christ's sake, and his
 Promise sake,) to Forgive 'em. Such Mer-
 cy is there with the Lord, that he may be
 Feared; Not slighted, and Affronted; but
 Reyer'd

II. CONSIDERATION. 71

Rever'd and Observed; as one that has it in his Hands and Heart; to Spare and Absolve, where he might Condemn and Ruine; And to exceed all that is in Man, even the most Merciful Man.

What time then my Sins make me Afraid, I will Trust in him, and not give up all for Lost, as one that have Sinn'd my self past Hope of help, from the Lord Almighty, the God of all Grace and Mercy. But expect infinitely above my Deserts from his infinite Goodness, who has promised to Save his servants, even for this Reason, Because they put their Trust in him.

Gracious Lord, Thou art the God Forgiving Iniquity Transgression and Sin, in whom is my Help, even after I have destroyed my self: And where I have Abounded in Iniquity, thou hast promised abundantly to Pardon: to blot out our Transgressions for thy own sake; where we could not expect it for our sakes: Because thy Son is the Propitiation for em; and thro' Him, even the Guilty have the boldness of expecting such Mercy;

For thy Name-sake, and for thy Christ's sake, O Lord Pardon my Iniquity, for it is Great, too great for any, but the God so Great and Good, to Forgive. Look not upon my provoking Offences, But deal with me, according to thy super-abounding Grace and ever-enduring Mercy. That finding such Help from

72 Evening Prayer for the *Lord's Day*
from on high, in time of my *Need*, I may
from the ground of the heart, give to the
God of my Mercy, all Praise and Glory, as
Long as I Live, and to all Eternity. *Amen.*

Evening P R A Y E R for the L O R D ' S
D A Y.

O Lord God most High and Holy, Great
and Glorious in *Majesty*, and rich and
abundant in Mercy! We desire with all Hu-
mility and Reverence & Faith and Hope,
to come into thy *Presence*. Look down,
we pray thee, with an eye of *Favour* vpon
us; in so *Quick'ning* and *Assisting* us, that
with our *Hearts and Spirits* we may Seek
thee, and *Draw nigh* unto thee, and wait
upon thee: So as to *Delight ourselves in the*
Lord, and find *Mercy and Acceptance* in thy
sight, and all the *Help and Good* that we
need, at thy Hands.

We acknowledg and admire thy won-
derful *Condescension*, and tender *Compassion*,
to Admit of poor sinful *Dust and Ashes* in-
to thy *Presence*; to deal so *Graciously* with
us, & give this *Liberty* to us; after all our
Ill carriage towards thee, and our manifold
Provocations against thee: Who have made
so bold with thy *Laws*, and been so *Unfaith-
ful in thy Covenant*, & *Negligent in the Work*
of our Lord; That we greatly need thy
Mercy, to Forgive, not only the *Offences*
of

Evening Prayer for the Lord's Day. 73

of our *Lives*, but the *Iniquities of our Holy things*. After all that *thou Lord*, hast done for us, how *Inexcusable* is our *Sin* against thy *Grace*, that it has been no better *Used* by us? And what we have made bold to do, *Contrary* to our *Knowledge* of thy *Will*, & our great *Experience* of thy *Mercy*, how much *Worse* is it in us, than in such as have not had the *Means & Helps* and *Encouragements*, that we have had, to do *Better*? So have we gone on in our *Tresspasses*, thwarting the *Methods* used by thy *Mercy* to *Reclaim* us, as to make us the *Fewel* meet for thy *Wrath* to *Consume* us.

Blessed forever be thy *Name*, That we are not past all *Hope* of *Mercy* at thy *hands*; That thou art pleased Yet to *Look* after us, and take *Care* of us; and call upon thy *Backsliding Children* to *Return*, to remember from whence we are *Fallen*, and *Repent*, and do our *first Works*. Blessed be thy *Name*, that thou art pleased still to *Treat* with us, and offer *Mercy* to us; And upon our *Turning* from the *Evil* of our ways, Givest us a *reviving Hopes*, with the *Promise* and *assurance* of thy gracious *Pardon*; That thou wilt not *Remember* our *Sins* against us, nor *mention* them to us.

O that it should be so done to *Unworthy* provoking *Sinners*. That the *Majesty* of *Heaven* so highly *Offended* by us, should be
fo

74 Evening Prayer for the *Lord's Day.*

so exceeding *Indulgent* to us! We admire & adore, the *Wonders & Riches* of thy *Grace & Love*; so far above all that we are able to express. O that such thy *Mercy, Lord*, may powerfully work upon our *Hearts*, to *Overcome & Win* and Secure e'm forever to *Thy self*: That we may not stand it out against such *Clemency* of Heaven; and all such engaging *Favor* from on High! But may Yeild ourselves up to the *God of our Mercy*, & abhor to *Abuse* such *Patience* and *Goodness* as we have found; Never thinking we can do enough, to approve the *Thankfulness* of our *Hearts* to the *Lord of Love*.

Yet we dare not *depend* upon our own *Will* or *strength*: But we Look up unto thee, O *God of our Salvation*, to *Help us*, for the *Glory of thy Name*; and never *For sake* us, nor *take thy Holy Spirit* from us. But save us from the *Trecherous hearts*, that would *Seduce* us from our *Duty*: And *stablish, Strengthen, and Settle us*: to make us *Instruments* in thy hands, for *Preserving* of our selves. Increase our *Tenderness*, keep up our *Vigilance*, and so prosper our *Endeavours*, that they may not be *in vain* in the *Lord*. but that we may *Continue* in thy *Fear* and *Love*, and still be growing in thy *Knowledge* and *Grace*.

Bless to us, *Lord*, the *Word*, which this day we have heard, [the *Sacrament* also
which

Evening Prayer for the Lords Day. 75

which we have Receiv'd;] and the Means of Grace, which we have Enjoy'd. From thy Word, we hear our Duty, and are warn'd of our Danger. O give us the right Understanding of the Good which we are to do, and the Evil which we are to Shun. Yea, help us so to Consider the Loveliness and Blessedness of the Good, That we may never slight nor forsake it; And so to Consider the Deformity and Danger of the Evil, that we may never Yield to it, nor be Overcom by it; But still may Abhor that which is Evil, and Cleave to that which is Good; however we may be Tempted to take other Measures. O give us, Lord, the Uprightness and Zeal, which shall carry us safe, thro' all Opposition and Impediments in our way; and Engage all our Concern and Endeavour, to Approve our Hearts unto our God; That we may be found in Peace and Comfort at the Coming of our Lord.

Grant the Blessing of thy Word to such as are destitute of it. And may all that have it, find the Saving Benefit by it. We thankfully acknowledg thy Mercy to us, in setting the Food of our Souls before us. O make us more sensible of the Priviledg; and help us to Improve it to thy Glory, to our present Edification, & our Eternal Salvation. Forgive us all our Neglects in the way of our Duty, and all our sinful Boldness, in acting

76 Evening Prayer for the Lord's Day.

acting Contrary. Graciously *Accept us in the Beloved*, according to what *we have*; And *make us, Lord*, such as thou wouldest have us; Diligent to *Learn and Do thy Will*; and full of *Care* to be stillmore *Pleasing* in thy sight, Thro' the *Beloved* of thy Soul, the *Lord our Righteousness* and our *Redeemer*.

• [We bless thee, Lord our God, That we have been. *Admitted this Day*, not only to thy *House*, but thy *Table*; To Receive a *sealed Pardon* of our *Sins*, and the renewed *Pledg* of thy *Love* in *Christ Jesus* to our *Souls*. Pardon, we beseech thee, our great *Unfitness* to draw so nigh unto thee; and our utter *Unworthiness* to *Receive* such precious *Favor* at thy *Hands*. O make and keep us now duely mindful of the *Engagements* thou hast laid upon us, and which we have *Taken upon* our selves. And grant us, *Lord* (thro' thy *Blessing*,) to find the happy *Effect* of thy sacred *Ordinance*, in such *Power* and such *Consolation* from on High, as may *secure*, our *Hearts* unto *Thy self*, and make us *Strong in the Lord*. and to *Joy in God thro' Jesus Christ our Saviour*.]

For whom, and to whom, with thee the *Everlasting Father*, and the *Holy Ghost*, our *Guide* and *Comforter*, be all *Dominion* and *Majesty*, *Love* and *Duty*, *Praise* and *Glory*, tender'd by us, & by all thy *Church* throw- out the *World*, *World* without *End*. Amen.

3. CON-

Add this after a Sacrament.

3. CONSIDERATION. 77

By way of Preparation for the LORD'S SUPPER.

Mat. XXII. 12. Friend how camest thou in hither, not having a Wedding-Garment?

COME I must unto the Table of the Lord! or else I shall be in Rebellion against him, who has Commanded, Do this in Remembrance of me. To Refuse what is So graciously Offer'd by him, were to cast my Contempt upon him. And Yet to come rudely to it, Void of the due Qualifications for it, were to Affront the Majesty that Shews such Mercy. I pass for my Lord's Friend, as long as I make the fair Profession of his Religion; but may dread to be used as an Enemy, when I am quite Cross to him in my Disposition and Conversation. Therefore, as I must not Excommunicate my self from the Ordinance of Life, So neither must I rush upon it, If not meetly drest up for it: i. e. In the Hidden man of the Heart; which is chiefly Inspected by the Searcher of Hearts; who regards not what we Wear, but what we Are. Outward Finery may set me Off before Men: But only Gracious qualifications will Recommend me to God. I must have a Wedding Garment, for the Nuptial Entertainment: A Life of Grace, and Principle of Holiness in my Heart: which the Lord's Supper is not for Creating, where 'tis not; But for Increasing it, where it is. If I have but a Name to Live, 'Tis but a Banquet set before a Corps.

Corps. *But when I Live by the Faith of the Son of God, I may with comfortable Expectation go to the Table of the Lord.*

Yet to him, whom my Sins have peirced, I must Look & Mourn; and put on the Garment fit for a Mourner; that I may find his Favour: Confessing and be wailing the Sins, which I have comitted against his Love: That I have carry'd so wickedly, towards him, who has us'd me most Graciously. Such sowing in Tears, prepares for the Reaping in Joy. when, Like the Showers which fatten the Earth, it produces Fruits meet for Repentance; To turn my Heart against that which I Lament, and make me Resolve upon better Life. Till then, What fitness for a Saviour, while I can think my Sin to be better; and had rather Lose the blessed Remedy, then cease to do so wickedly?

Yet because he is the Saviour, especially of the Beleiver, I must not Sorrow as one that has no Hope: But Look with an eye of Faith, to him in whom is my effectual Help; and that Rest, which all the World else cannot give. No more can I Receive him without Faith, than I can eat my Meat, without Life. Therefore must I Feed upon him in my heart by Faith: Expecting Pardon and Salvation for his Merits, where I can never claim either, for any of my Own. And this Faith must also work by Love, and Inflame my Love to him,

who

3. CONSIDERATION. 79

who I believe has done so Great, and endur'd so Greivous things, to approve his Love to me, and Win my Heart to himself. Yea, my Neighbour also must I Love for his Sake: Nor only such as can do for me, and are Kind to me; But Give to the Needy, and Forgive my Enemy: Not shutting up my Bowels to others, when the Lord is opening his Hand so wide to me.

And my Longing Desire after this Communion is a further part of my Preparation. I must not come Full of my self, or of the World, Least I be sent Empty away: But Know the extreme Need that I have of a Saviour, and the infinite Blessing, here to be a Partaker. That this may whet my Appetite, and give me the most Earnest desire to eat this Passeover; When I see my All in the hands of a Saviour; and find, that without Him I am Undone forever. Let me now Seek him in my Prayers, that I may find him at his Table.

O my Lord and my God! I desire, with all Thankfulness to acknowledg thy Mercy, That still thy Hand & Heart, thy House and Table, are Open to me, who have so Ill carry'd towards thee; & multiply'd my Offences against thee; Despising the Riches of thy Grace, and all the repeated Expressions of thy Love. Thy Name forever be Blessed, That all day long, thou stretchest out thy Hands to the Disobedient and Gain-saying Sinners.

80 Prayer before the Sacrament.

Sinners. I come, Lord, to cast my self upon thy *Mercy*, and to look & beg for *Saving Help* and *remedy*. O give me the *Qualifications* which thou requirest: Such *affecting Knowledge*, that I may *Eat and Drink* as I ought, *Discerning the Lord's Body*; and such a *Life of Grace* in my Soul, such *Repentance* for my Sins, such *Faith* in God my Saviour, such a *Love* to the *Lover* of my Soul, and to all my *brethren*, (them of the *houshold of Faith* especially,) for his *Sake*; and such a keen *Appetite* after the *Food* of my Soul at the *Table* of my Lord; That thou Maist be pleased graciously to *Receive*, and *Accept* me, now to thy *Blessed Favour*, and hereafter to thy *Glorious Kingdom* Amen.

FAMILY PRAYER, before the
SACRAMENT.

O Lord God our Heavenly Father! Thou hast Created us for the *Enjoyment* of Thy self; and hast made us to know thy *Pleasure* concerning us, and what thou wouldest have us to do. And as it was our bounden *Duty*, So it would have been our highest *Happiness*, to do it. But O how greatly have we *Failed* in it? And how much have we made bold to do most *Contrary* to it? For which, we confess, Lord, thou mightest justly *Reject* us, and inflict thy *Sorest Judgments* upon us. But We
Abase

Prayer before the Sacrament.

81

Abase and Humble ourselves in thy sight; And according to the tenor, of thy own gracious *Covenant in Christ Jesus*, we came to Seek and beg thy promised *Mercy, Pardon,* and *Grace*, for his dear sake.

O God the Father of Heaven. Thou who hast *Made* us, have *Mercy* upon us. O God our Saviour, who hast shed thy precious *Bloud* for us, We beseech thee, *Open* thy merciful *Arms* to receive us: and Let us find with thee, sweet *Refuge*, and plenteous *Redemption*. And thou, O blessed Spirit, who hast *Convinc'd* us of our *Sin*, and our *Need* of *Christ Jesus*, and shew'd us our *Misery* without him, and our *Happiness* in him; & *Inclin'd* us to seek after him; O carry on the *Work* of thy *Grace* in our *Hearts*, to *Prepare* us for Him, and *bring* us to him, and secure to our *Souls* all the Blessed *Benefits* that come by Him.

O gracious Lord God! our Glorious Maker, Redeemer, and Comforter, We desire to *devote* and give up ourselves unto thee. To be *Taught* and *Ruled* by thee; To set up our *Rest* and *Happiness* in thee; and to *Receive* from thee, all that thou knowest to be *Needful* and *Good* for us. We *Look* up to thee, we *Depend* upon thee, we *repose* all our *Trust* only in thee. O *Forgive* us, and *Receive* us; *Take Care* of us, and *Provide* for us. Be *Good* to us, and *never Leave* us,

G

nor

nor Forsake us. But Conduct and Guide us still by thy Grace, Till thou hast brought us safe to the Eternal Fruition of thy Glory.

We bless thy Name, O God, That we have the renewed Invitation to that heavenly Entertainment, which our Lord Jesus has been pleas'd to make for our Souls; where he offers himself, with all his blessed Benefits, to be Received by us, and Sealed to us.

When we so often do break with our God, Yet thy Love and Faithfulness, O Lord, and thy Gifts and Calling, which are without Repentance, overcome our Evil with Good, to bring us back, and tye us afresh to thy self. Blessed be thy Name, that we have such a powerful Peace-maker, to make up our Breaches, and Atone for our Offences, thro' that Mercy which endures forever.

O let us find such thy Mercy, Lord. to Pardon all our Profanations of thy Holy things, all our Unworthyness, and Abuses of thy Sacred Ordinance; and also to teach and help us now, as we ought, to Come to it, and be Concern'd in it, and Partake of it: O That we may be, at this time better Disposed than we have been, for it; and that we may Receive greater Good than yet we have done, by it.

O God our Saviour! Give us Hearts apprehensive of our Lost estate without thee; & of the great Need that we have to be Relieve

and Supplied by thee. Increase our Faith in thee, and Inflame our Hearts with the most fervent Longings after thee: That we may set ourselves to Draw nigh to thee, and Covet, above all Desirable things in the World, to enjoy the blessed Communion with thee. O let us find, Lord, thy Presence with our Spirits, to make thy Ordinance the *Salvour of Life* unto our Souls. And let our Lord be pleas'd to come now and Abide with us, & be All in All to us; and Forgive our Sins, and Cover our Deformities, and help our Infirmities; and Supply us, and do us Good according to all our Necessities.

O fill up all that is wanting in our Understanding, our Repenting, our Believing, our Living, our Loving, and our Hungring and Thirsting after our Saviour, and his Righteousness; To make our Communicating Safe and Comfortable, and Beneficial to ourselves, and Acceptable to our God, thro' Jesus Christ our Lord; who hath taught us, after this manner to Pray, Our Father

4 CONSIDERATION.

For Christmas.

Upon the NATIVITY of our Lord
Math. II. 2. Where is he that is Born King of the Jews?

Who would take him for a King, whom
 he found in a Stable and a Manger?

What signs of Royalty to be seen in such a Place and Posture? Yet grant him Born, and that will prove his Inauguration, who is Messias; not only the Anointed of the Lord, but the Lord Anointed himself. So said the Angels, Luke. 2. 11. He is born a Saviour, Christ the Lord. Lord of All; because Maker of all: without whom, nothing was made, that was made. Jo. 1. 3. Behold then, thy King Cometh, Zech. 9. 9. Tho' Lowly, and without the Pomp of outward Regalia; For his Kingdom was not of this World; he shunn'd every thing that lookt Great upon Earth; Yet is it unspeakably above any Worldly Kingdom; and He, King of Kings, and Lord of Lords. Rev. 19. 16. Yea, over all, God Blessed forever. Rom. 9. 5. Tho' Jews disown'd him? Protest-
 ing they had no King but Cæsar. And upon his Birth, all was done they could do, to Extinguish the Title of this new King; who came of their Blood, and the Regal Tribe; Yet Rebels disowning of their King, does not Evacuate his Right, They were only Jews outwardly, Reputed his Own, that Receiv'd him not. All the genuine Offspring, who came of Abraham's Faith, as well as his Loyns, gladly submitted to his gracious Yoke. And at this door, Gentiles also come in. For he was not promised, to Bless only a single Family, but all the Nations of the Earth. Gen. 22. 18

That

4 Consideration. For Christmass. 85

That in Him also the Gentiles might Trust.
Rom. 15. 12. Hence then it is, That I come
to claim my own happy Share. O may I so
know and hold the Glorious Priviledg. as
never to forfeit and Lose it? And so tread in
faithful Abraham's Steps, as never to Ju-
daize, like the Rebels, to whom remains no
more Sacrifice for sin, nor further hope of
Mercy, after Rejecting the only Remedy.
For, as weak as he appear'd in his Birth, he
shall strike even thro' Kings in the day of
his Wrath. Psal. 110. 5. But how Joyful
may the Children of Zion be in their King;
To Protect em in their Dangers, & Avenge
em of their Adversaries? He bids em Be of
good cheer, I have Overcome the World.
Jo. 16. 33.

And here may I look with great Delight
upon Majesty and Glory, once clouded under
Weakness and Poverty. And Learn of him,
to Despise even the Greatest things of this
World, as too Mean for the Portion of any
his faithful Followers. And like those truly
Wise-men, who came from the East, to Seek
and Adore him; Let me make it my Business,
now to Enquire after Him; and Leave and
Slight all else, that I may Find him,
Formed in me, as well as Born in Bethlem;
Who was Born, that he might Dye; & Dye
once, that I might not dye Eternally.

O what Enquiry in the World Concerns me
so

So much, as to Look after the Saviour of the
 World? That I may better Know him, whom
 to Know is Life Eternal; And Seek his Face,
 and Intreat his gracious Favour with my
 whole Heart. And where Shall I Seek him?
 I will Seek in the Scriptures; which he bids
 Search, as Testifying of him. I will Seek
 in the Church; where he has promis'd his Pre-
 sence, in the midst of those gather'd to-
 gether in his Name. I will Seek in the Closet;
 which he directs me to enter when I pray. I
 will Seek him in the Poor, whom he sends to
 Ask of me some of his Own; And lets me know
 that what I do to them, it is as to Himself.
 And Yet further, I will Seek at the Table of
 the Lord; in that Sacrament of his Supper,
 where I have his sensible Representatives; the
 Memorials and Signs, the Means and Seals
 of his own Appointing: in which I may, not on-
 ly Perceive, but Receive, Christ Jesus the
 Lord. O never let me give him occasion to
 say of me, as of those Despisers, Joh. 6. 34.
 Ye will not come to me, that ye might
 have Life: But put in for my own happy share
 in his infinite Fulness; and fly with greatest
 Gladness, to my only Refuge, my Soul's Rest,
 and Eternal Bliss.

To whom, Lord, Should I go? Thou hast
 the Words, and the Gift of Eternal Life. O
 let me be Taught of God, to Seek and find
 the Saviour of my Soul. Blessed Father of
 Heaven,

87 *Prayer, for Christmas.*

Heaven, who didst send him, Draw me to him, and make me the true and Happy Partaker of him.

Thou art the King of Glory, O Christ, the great Lord and Lover of Souls, Manifested in our Flesh; Be pleas'd also to Manifest thy self to my Soul. Shew me so much of thy Glory, that I may humbly Revere and Adore thee: And Shew thy self so graciously on my behalf, that I may most delightfully Love and Praise thee. Save Lord, and let the King of Heaven hear me when I call. Thou that art Enthron'd on High, Regard the Prayers, and Receive the Necessities of thy poor Subjects and Servants here below. O Rule and Reign over me, Lord, by thy Spirit and Grace, Till thou hast made me fit to Live and Reign, with thee For ever, in thy heavenly Kingdom and Glory. Amen.

CONSIDERATION.

For GOOD-FRIDAY.

On the PASSION of our LORD.

1 Cor. XV. 3. Christ Dyed for our Sins.

MR Lord Redeemer, who is the Lord of Life, was pleas'd to take upon him Flesh and Blood, and that Mortal Life, which is the Subject of Suffering and Death. He took not only our Nature, but undertook for our Debt. And what he endur'd and paid,

was

was ~~an~~ our Surety, and in our stead. He that had no Sin of his Own, was made Sin for us. 1. Cor. V. last ver. And the Lord Laid on him the Iniquity of us all. Isa. 53. 6. He was Apprehended, Arraigned, Condemned, and Executed, as a Malefactor. The Just Suffered for the Unjust Pet. 3. 18. And bore not only the Pain, but the Blaine of our Sins. That he might be the Propitiation for ~~em~~; and put ~~em~~ away by the Sacrifice of Himself. Hebr. 9. 27. Because, without shedding of Blood, there is no Remission. (ver. 22.) Therefore was he, who is call'd. The Lamb Slain from the Foundation of the World, (in the Purpose of God,) actually Slain, in the Fulness of time: That we might have Redemption thro' his Blood, the forgiveness of Sin. Col. 1. 14. Our Guilt was transferred over to him; and our Punishment laid upon him.

Such was the gracious Goodness of our God, Not to see all men lost without Remedy: Yet such his holy Justice, to inflict the denounced Penalty, tho' he would admit of a Proxy: Such a one, by whom the Payment was made in full; However the Benefit comes gratis to us. So would the Grace of God Pardon the Sinner, and Save the Lost. Yet do it in such a manner, as should express his perfect Purity and Wise care, to check bold Sinners, and keep the World in perpetual Awe; from rushing upon
that

5 Consideration. For Good-Friday. 89

that Guilt, which is the Price of such invaluable Bloud; and Venturing to dally and play with such forbidden things, for which he would so hardly be Reconciled; not but upon the most costly Terms.

O may I look to M^r. Calvary, and see Sin in its rueful shapes; to make me ever dread Provoking that Majesty, into whose Hands 'tis so fearful a thing to fall! As I must charge my self with the Guilt of Innocent Bloud, by reason of my deep share in those Sins that spilt it; So let me dread to Crucify the Son of God afresh, in making Light of the Sins which Cost him so Dear. And take the awful Warning of Gods giving, to deter me from all Presumptuous Sinning; and make me to work out my Salvation with Fear and trembling.

Yet here see a door of Hope open to every Penitent Sinner; That the Death of Christ makes a full and perfect Attonement, and his Bloud cleanses from All Sin. 1 Joh. 1. 7. Thro this stream I may see Life, and Peace, and Salvation, flowing down to me, under the Conscience of Sin; & take courage in that rich Grace, which abounds over all my abounding Sins. For why did the Son of God Dye, but for others Sins? why Lay down his Life, but to save such as were Lost? And tho' in the number of such, I apprehend my self, and as one ready to Dye Eternally; Yet Beleiving I may have Life thro

thro' his Name. Job. 20. 31. And from his Sufferings and Death, learn not only to Arraign and Condemn my self, and bewail and hate my Sins, but also to admire and bless and Gloryfy the Releiver of my Misery, for such an al-fufficient Remedy; and instead of dreading to think of God, from whom I deserve nothing but Punishment, I may here see cause to Joy in God, thro' our Lord Jesus Christ, by whom I have received the Attonement. Rom. 5. 11. I will go then to the Communion of his Body & Bloud, in that gracious Ordinance, which is his own appointed Means of Conveyance, to put poor humbled Sinners in possession of his so dearly purchased Salvation; and will not look upon it as my hard Task, but my delicious Feast: To feed upon his sweet Mercies and Merits: that finding the Ease and Comfort, I may give him all the Praise and Glory.

Blessed Lord Jesus! Thou hast forever Obliged us to Thy self; That thou didst not Love thy own Life even unto Death, for the Love of our Souls that were Lost: and must for ever have Perisht, without this thy Wonderful Saving Mercy. O that we may be sensible and Thankful as we ought, for such Kindness and Love of GOD our Saviour, And that it may be so given to us to Believe in him, who Dyed for our Sins,

6 CONSIDERATION. 91

Sirs, that we may have Life thro' his Name: That Christ may be our Propitiation, thro' Faith in his Blood; and being Justified by Faith, we may have Peace with God thro' him. O help us, Lord God our Saviour, So to Come to thee, that we may find Life and Rest & Salvation in thee; and devote ourselves to Live unto thee, who Dyedst for us; & from the ground of the heart, may give thee our selves, and all our Love, and Thanks, and Service, and Praise, forevermore. Amen.

6 CONSIDERATION.

For EASTER.

On our Lord's RESURRECTION.

Luk. XXIV. 34. The Lord is Risen indeed.

MY Lord's Resurrection from the Dead, Let me Contemplate, as the greatest Truth, and as the best News. For Confirmation of its Truth, we have the Concordant Testimony of Angels, Men, and Women: all the Disciples & Apostles, to whom he Shew'd himself at several times, in divers Places, and manners; Now to one, now to another; Now to a few, now to Five Hundred at once. And to a Particular Person, that would not Believe his own Eyes, he Condescended, to make him take in the Faith, even at his Fingers-ends. And for others, that did Hesitate, & knew not what to think of the matter, he us'd
Such

Such means of Conviction, that they could not withstand the Evidence. Yea, their very Incredulity in the mean time, (that they were not at all Easy, but Slow to Believe,) in a strong Argument of the Fact, to appear with Such Light, That they who stood out so long, could withstand it no Longer.

That Story which the Watch were bid scatter, That his Disciples, by night, stole him out of the Tomb, so Confutes it self, That if the Resurrection wanted further Proof, this very Forgery might come in for Testimony.

But after that it was clear'd up to the eye of Reason, and even common Sense, How like a mighty Torrent, did it break in upon the Souls, not only of those who belong'd to our Lord, but of multitudes, that Beleiv'd thro' their Word? How Vigorous did it make the Apostles in the way of their Ministry? How mighty, not only to Convince Unbelievers, but to Work Miracles, heal Diseases, Raise the Dead, cast out Devils, Convert Nations, Subdue Kingdoms, & Prevail wherever they came, (in a better Sense than was objected against 'em,) even to turn the World upside down. In the power of this Faith, they ventur'd their Lives, & surmounted all that stood in their way, to make Head against 'em every where.

Now here, are the Glad tidings, Act. 13.

32. 33. That God has Raised up Jesus
 agen, as was Prophecy'd of old it should
 be. Here's the Joy, That we can say with
 Job, We know that our Redeemer Liveth.
 Tho' he was Dead, he is alive forevermore
 and has the Keyes of Death and Hell.
 Rev. 1. 18. We do not then Beleive in one
 to Save us, that could not Save Himself. But
 by his Rising from the Dead, he has Confirm'd
 the Compleating of that which he Said on the
 Cross, was Finished. His Death being a
 payment of the Price to Redeem us; & his Re-
 surrection, the Seal of our Redemption;
 and as the Acquittance, which God was
 pleas'd to give, that our Debt was paid. Thus
 he Rose agen for our Justification. Rom.
 4. 25. To Clear us, of what was in the Court
 of Heaven against us. Our Surety being
 set at Liberty, His Resurrection proves also
 our Delivery. So that we may Exult, as 1.
 Pet. 1. 3. Blessed be the God & Father
 of our Lord Jesus Christ, who according
 to his abundant Mercy, has begotten us
 agen to a Lively Hope, by the Resur-
 rection of Jesus Christ from the Dead.
 And Insult the deadly Enemy, as Rom. 8.
 34. Who is he that Condemneth? It is
 Christ that Dyed; Yea, rather, that is
 Risen again from the Dead.

Tis not to plead, what I have done: This
 will never avail to my Justification; nor so
 Recommend

Recommend me to my Judge, that he should Acquitt me at his Tribunal: But my Plea must be, What my Lord Redeemer has done for me. That he Dyed, and is Risen: That I am a Believer in this Saviour, and would be found in him, not having my own Righteousness, but that which is thro' the Faith of him. Not nor pleading Faith, as any Bar to Godly Life: But Justifying that Faith before the World; (which is not bound to take any Ungodly man's Word for being a true Believer;) I must also Rise with my Lord Redeemer, out of the Grave of my Old Sins; & shew that I am so Risen with him, by my Living to him, above this World, with my Conversation in Heaven; and Following after him in that Way, which his Example & his Gospel have trackt out to his Kingdom. And then, tho' still wanting & Faulty, Yet may I look for his saving Mercy.

PRAYER, For EASTER.

O Lord our Life, our Strength and our Redeemer! In whom whosoever Liveth & Believeth, Shal not see Death; but live the Life most Blessed forever. We beleive, that thou art the Son of God, and Saviour of the World; who dist Suffer and Dye for our Sins; And (overcoming Death,) hast open'd to us the Gate of Everlasting Life. We desire with all our Souls, to Magnify the

7 *Consideration. For Whitsuntide.* 95
the Lord, and Rejoyce in God our Saviour:
to give thee the Glory of all thy sweet
Mercies and of that most wonderful Love,
which was stronger than Death, & shew'd
even to Sinners and Enemyes, in Dying
for our Sins, and Rising again, to Sentre
to us, what thou hadst purchased for us.
Thy Name be forever Blessed, to whom
we are so Eternally Obliged. O that we
may find the precious Benefit of thy glo-
rious Resurrection, in our plenary Justifica-
tion! Yea, help us, Lord, to Justify our
Unfeigned Faith, by it's holy Fruits in our
Life: That we may Rise with thee, to
Newness of Life, & walk as thy Redeemed,
in Continual Care to follow and Please &
Honor God our Saviour forever. Amen.

7 CONSIDERATION.

For WHITSUNTIDE.

On the Descent of the H. GHOST.

1 Thes. V. 19. Quench not the Spirit.

What is this Spirit, but the Holy
Ghost, who is of the same Essence
with God the Father, and the Son? For the
Eternal Deity is but one. There can be but
One only Living and true God; but One
Self-Existent Being and First Cause of all,
who is of Himself: Represented to us in Holy
Scripture as Father, Son, and Holy Ghost:
which

96 7. Consideration! For Whitsuntide,
which are all but this One and the same
G O D, in diverse ways and manners of Re-
presentation, and Action. But the Third
person is peculiarly styled the Spirit. Not
only for his Process from the Father & Son;
But for his peculiar Operation, to Inspire
Grace and Holiness into the Hearts of all
God's Children; Or (as the Church Expresses
it,) Sanctifying all the Elect people of
God.

Now to Quench this spirit, cannot mean
any Suppressing of Himself, which is Impos-
sible to be done, by all the Power and Ven-
geance of the Devil and his Instruments; (Tho'
that they may be said to do, which they car-
ry as such, who much desire so to have it.)
But it is meant of the Spirit's Gifts & Gra-
ces, his holy Motions and Operations: When
he inspires good Thoughts and Desires into the
Mind and Heart, Instead of Cherishing and
promoting, To endeavour the Damping and
Suppressing e'm. For the Blessed Spirit, like
Fire, sheds Light and Heat into the Soul; To
Illuminate the Mind, and Inflame the Heart,
and Consume filthy Lusts. Now here, to shew
an Aversion, and make Opposition, is like
dashing on Water, to put out the Fire; Call'd
also Greiving the Spirit; & Resisting the
Holy Ghost. Tho' he be above all Trouble,
and absolutely Almighty; Yet, (Speaking
after our manner,) Too often may, I be guilty
of

spiritual Considerations For Whisuntide
 of Quenching the Spirit both in My
 self and Others

In my self,] When I withstand the Lights
from on High, & still Convictions, Know-
ing the Better, but doing the Worse ; or re-
fuse the Motions, putting me upon the Duties
that are in my Power to perform ; as to Fear,
Pray, Relieve a poor Creature, or do some pious
Office for a wicked Sinner ; Or when I run
upon the things Perillous to my Soul, against
the Warnings, and Striveings of this good
Spirit, to stop me ; Or when I needlessly Involue
myself in Cares of this Life, for filthy Lucre,
or Love of the World ; Or Indulge to carnal
Secrecy, and am all for humbling a Luxu-
rious Body : Thus I do, & put myself in Op-
position to the Spirit of Grace.

Tho', 'tis true, None can Thwart Omnipotence, or ever Defeat his Purpose, who Worketh all in all ; Yet as true, That God has given his Rational creatures a principle of Freedom over their own Actions ; And deals with em, as Free Agents, in the way of Teaching, & Arguing, to work upon em, according to their Nature, and deal with em, as such Considering, and Self-moving Creatures, which he has made em. Which shews me, how much it Concerns me, to use my utmost Circumspetion and Co-operation, That I Neglect nothing Bying in me, to be ready for the Lord's Means ; & so Secure my soul Eternal Effects.

H

Especially,

98 7 Consideration. For Whitsuntide. Especially, that I beware of Distasting that Blessed Spirit, by which I am Sealed to the day of Redemption.

Agan ; I may be guilty of Quenching the Spirit, in Others.] Not only, to damp my Minister's Parts, and defeat his Labours, in Shunning the Opportunities of Public attendance ; Or making but a Formality and Diversion of Hearing that Word, which will be to me the Savor of Life, or of Death : Or Gainsaying and discouraging such as shew me the way of Salvation, and quicken me to Follow it : Till all the Application, turns to no Account, but what's very sorrowful

But in Others also, I may Quench the Spirit, by my Ill carriage towards any of the Lord's servants, who set themselves to Live Godly in Christ Jesus : When I am for dashing Water on the sparks, of Life and Grace, in such as I see walking after the Spirit ; ready to Curse whom the Lord has Blest : and all their serious Religion, and Exemplary Conversation, are only the Subject of my Cavillation or Derision. Such a Spirit of Persecution, makes but a Scoff of all the Holy Spirits Operation. Tho', at their Baptism, the Prayer for every one was, That all things belonging to the Spirit might Live and Grow in 'em ; O How many called Christians, are such, as nothing belonging to the Spirit will be Endured by me ? So Impertinent, as well as Malignant,

7 Consideration. For *Whitsuntide*. 99

nant are they, to Contradict even their own Pretensions; When they would pass for the Children of God, and Members of Christ; Tho' the Word is So express against 'em; Rom. 8. 14. That as many as are the Sons of God; are led by the Spirit of God; and Ver. 9. If any man have not the Spirit of Christ; he is none of His. Certainly They who were under his Conduct would shew more Manners, to the Majesty of Heaven: Yea, men but in their right Wits, never durst bid so desperately for that Sin, which the Saviour himself tells em, shal never be Forgiven. Luk. 12. 16. Such as have any Hopes left of ever entering that Heaven, whither they can never come, If the Blessed Spirit be not their Con- vey and Helper, have lost all their Sense, if they learn not to Speak with other Tongues, as the Spirit gives 'em Utter- ance: And not be so frantick to Rally even at the Spirit of God, as if they wou'd Tear him out of Heaven, And not endure him to Prepare for that Holy place, any men upon Earth.

But leaving such to God's Grace, and their own sad Repentance; Let me look Home Af- ter I have been washt from my Sins, and Tast- ed the heavenly Gift, have not I declin'd, & Lost the former Concern and Fervor? rec- koning I do well to slack my Pace, & keep a Mean in Religion, and call Luke warmnes,

Discretion? Having begun in the Spirit, do I think of being made Perfect by the Flesh? *O May I dread such Wisdom, that would tempt me to abate my Devotion, and draw back to Perdition; And never be pleas'd with my Self, till I have recover'd that Life and Heat, which may make me Fervent in Spirit, serving the Lord.*

If Fools will make a Mock of filthy Sin, and Scoff at that blessed Spirit which should Purge and Save 'em; Never let me Abide what's Abomination to the Lord, in that Soul where he will be Pleased to Reside; But Yield my self sweetly to be Overcom by that heavenly Power, which strives without Hearts, only to Win us to our Eternal Bliss: And so may I experience that Joy in the Holy Ghost, which unspeakably exceeds all the admired Joies of this World. Tho' Eating, Drinking, Dressing, and Vain Diversion, beall the Life of such as are govern'd by the Carnal Principle; May I ever know Better things, and rest assur'd, That there are no Pleasures in this World Comparable to the sense of God's Love in Christ, and that most Reviving Witness of his Spirit with my Spirit, That I am his Child, and the Heir of his Kingdom. Here may I make appear my good Taste; that I have so sweet a Relish of things holy, and Heavenly, as to Please myself with my Books and my Prayers, and pious Conference with

7. *Consideration.* For *Whitsuntide*. 101
with such as are Born of the Spirit; as much
as any can ever be Pleas'd with their wild
Mirth and any Lewd Liberties of Life. For
which I have a Precedent greater than any
now living upon Earth; who cou'd say, *Al*
his Delight was in the Saints, whom he
call'd the Excellent of the Earth. *Psal. 16.*
3. And as much cou'd he scorn all the Rakes
Pleasures of Sin, as they could Ridicule his
Joy in the Holy Ghost.

And at this Time, which so many do make
a Madding-time, As if 'twere only the Car-
nival, wherein to Commit all Wickedness
with Greediness, and run into such foul De-
bocheryes, as Father 'em upon the Unclean
Spirit, May I find some better Exercise, and
Worthyer Delights. Instead of Quenching
the Spirit; Following God as a dear Child,
and not make those, call'd Holy Dayes, the
Profanest of all the Year.

For I cannot Quench the Spirit, but I shal
wound Conscience, and sadden my own
Soul. But to hear, what the Lord, by his
Spirit, saies to my Heart, and give myself
to things Worthy and holy; and Sort myself
with decent serious Company, will not only Cre-
dit my Name, and do Justice to my Profession;
But fill my Mind with that Peace of God
which passeth Understanding; and make
me Experience that Light of God's Coun-
tenance shining in upon my Soul, which will

H 3

Transport

102 PRAYER For *Whitsuntide*.
Transport me with the Joy unspeakable and full of Glory.

AND thou, O God of all Grace, Send the Spirit of thy Son into our Hearts; And let that Holy Spirit dwell and Reign in our Souls: To Mortify our Lusts, and make us Lovers and Followers of thy holy wayes; Yea, full of Life and Strength, to do thy blessed Will. That we may not be Carnally-minded, which is Death; but Spiritually-minded, which is Life and Peace. Nor Live after the Flesh; But so Walk in the Spirit; (Yeilding to his holy Motions, and following his Heavenly Conduct,) That we may find the sweet Peace & Heart's-Ease now, and the height of all Blessedness & Rejoycing hereafter forever Amen.

3. CONSIDERATION.

Under any DISTRESS,

On COUNTRY or FAMILY.

1. Pet. V. 6. Humble yourselves under the Mighty Hand of God:

TRUE Humility is seated in the Mind: And if my Heart be not Humbled, 'Tis but the Shew of Humility: But the Lower in my own Eyes, the higher I am like to be in God's Favour. 'Tis his Mercy, sometimes to give

8 *Consideration Under Distress.* 103
 give me Trouble ; that I may be the more
 Humble ; & not over-value my self upon any
 Prosperous Condition, which is but the Pride
 going before Destruction ; but find how
 good it is to be Chast'ned, that I might not
 be Ruin'd. As my Lowly Mind in a High
 estate, shews the sense I have of God's Bounty,
 to one so Unworthy ; So my Patience and Ha-
 miliation in Adversity, Speaks my good Re-
 membrance of his Authority, to do what he
 will with me ; as also his Fatherly kindness, by
 some present Chastizement, to prevent my
 everlasting Punishment. Shall I murmur
 then to be Afflicted ; when tis of his Mercy
 I am not Consumed ? Why should a Liv-
 ing man complain, for the Punishment
 of his Sin ? Lam. 3. 39. Man that's a Cre-
 ature, as Clay in the hands of the Potter ?
 Yea, a Sinner, that however now he fares,
 deserves abundantly Worse ! Yet, when I do
 Afflict my soul for Sin, aswel as Groan under
 the Cross ; I shall find comfort in the Rod, as-
 well as the Staff. According to that Promise
 of my Lord, To look with Favor unto him,
 that is of a Contrite Spirit, and Trembles
 at his Word. Isa. 66. 2. He that scatters
 the Proud, and brings down the Loftry,
 raises even from the Dust and Dunghill, the
 Poor and Lowly. Let me then, not only hear
 his Instruſtion, but bear his Indignation :
 Yea, Kiss, aswel as Hear, the Rod ; and not

open my mouth at his doing; But Welcome the
 Messenger, that is of his Sending; And Bless
 the Hand, which Chastens for my Profit;
 That I might not run on to be Lost, for want
 of such a Check. The very Affliction may
 be worth as much to me as my Salvation.

In the day of Adversity then, I will not
 Mourn, but Consider; Nor be in such Care
 to Avoid it as to make my Soul's Advantage
 of it. When, to lye Low, is to lye Safe: &
 tho' I Suffer, They are counted Happy that
 Endure. I am, *W. H. L.* Let it be the Low-
 est Room, or the Hardest Place, that I
 have, So that it be in God's House, and that
 I am His Child; Let what he pleases be my
 Lot, I will not open my Mouth against his
 Doing, nor Faint under his Chast'ning. As
 Long as I have the Leave and Encouragement
 to Call upon him in the day of Trouble,
 I will not Repine at the Malady, but make use
 of the Remedy; and still the more earnestly
 Implore, The sharper things I Endure: Not
 Complaining So much of the painful Cross,
 as of my hateful Self; And hoping to get more
 and better by my Supplication, than I Lose
 by my Affliction.

W. H. L. **O** Lord our Gracious God! thou dost
 not afflict willingly, nor Grieve the
 Children of men; But for a season, if Need be,
 we are in Heaviness; when our Case requi-

For any Sick or Afflicted in the Family. 105
res it ; and in thy Care of us, thou seest
God to bring it upon us. So we desire
now to take thy *Affliction* ; Willingly Reeld-
ing to it, and Patiently Bearing it ; to
make our Souls Advantage of it. O teach
and Help us so to do, Our Lord and our
God ! As thou art pleas'd to lay upon us
the Load of *Affliction*, So grant us the
Grace of *Submission* ; And pour upon us the
Spirit of *Supplication* ! That we may not
Reluctate against it, but Humble ourselves
under it, and beg thy Grace and Help to
Improve, as we ought, by it. That we
may not be the *Worse*, but much the *Better*
for it : And after we have been *Exercised*
by it, may find the peaceable *Fruits*, and
happy *Benefit* of it. To the Comfort of
our Souls, and to the Glory of thy *Mercy*,
in *Jesus Christ our Saviour*. Amen,

For the Afflicted.

Father of Mercies, &c. God of Consolation.
Who Comfortest them that are cast down;
and art our Refuge, and Help, in time of Need
and Trouble. We seek unto thee, and Call
upon thee, in behalf of thy *Afflicted*, for
whom we are now concerned ; Intreating
thy gracious *Favor*, thy seasonable *Mercy*,
and shutable *Relief*, in his present *Trouble*
and *Misery* : That thou wilt be pleased to
deal graciously with him, and make the
present *Evil* work for *Good* to him. O

Rebuke

106 *For a Woman in T R A V A I L.*

Rebuke his Malady, and Support and Comfort him under it, Till thou Ease him of it, and open the way of Escape, to Deliver him from it. Bless it, Lord to his Soul's health; To Purge away his Sins to promote his Peace with God, & his Fitness for a better Place; by the Repentance towards God, and Faith unfeigned in Jesus Christ our Lord. Amen.

For a Woman in T R A V A I L.

S*How Favor to thy Servant, Lord, in time of her Need and distress. Be not far from her, when the Trouble is sore and heavy upon her: But let her find thy Help at hand, according to the Necessity of her Case. O be thou her Saviour and mighty Deliverer, both for Souland Body. Mitigate the Pangs and make them tolerable to her: Support her under 'em, and grant her a timely, Safe, and happy Issue out of em. Deal so graciously with her, we beseech thee, and be Good and Kind to her; For thy Mercy sake, in thy dear Son our Blessed Saviour. Amen.*

Under some Public. G A L A M I T Y.

T*Is an Evil wicked World, and that makes it also a Troublesom dangerous World, which we live in: where Deep calleth unto Deep, and one Terror and Disaster after another, Alarms our Fears, and makes*

Prayer, Under Public Calamity. 107

makes us go with our *Lives* in our hands; as not knowing how soon we shall be out of all here, and our *Place* no more to be found. Unto whom should we Seek for *Relief*, but unto the most High God, who *Rulest* in the Kingdoms of men, and dost whatever thou pleasest in Heaven and in Earth! Our Eyes are towards thee, O Lord, and all our *Expectation* is from thee; to do for us what we *Need*, the great things, worthy of God. Tho' it would be *Just* with thee, to give us up unto *Enemies* on Earth, who have carryed as such *Enemies* against Heaven: Yet for thy Name sake, O Lord, *Defer* thy Anger; & for thy Praise, *Refrain* from cutting us off. Instead of our *Ill-Deserts*, O Remember thy own tender *Mercies*, : And do not *Abhor* us, nor *Forsake* us; But *Spare* us, and *Forgive* us. And so Save us from our *Sins*, That thou maist also Save us from all the *Evills* and *Judgments*, which they threaten to bring upon us,

Thou hast been our *Help*, and done great and *Wonderful* things for us; O *Leave* us not, nor *Forsake* us, Blessed God of our *Salvation*; But scatter the black Clouds hanging over us, that look *Frightfull* upon us. And under the shadow of thy *Wings* let us find our *Refuge*, till these *Calamities* be overpast. That we poor helpless *Sheep* of thy *Pasture*, Preserved and Defended by thee, (O God

our

our Shields) may evermore give Thanks.
To thee, in thy holy Church, thro' Jesus Christ
our Lord Amen.

On any Time of THANKSGIVING.
Psal. CXLVI. 1. Praise ye the Lord;
Praise the Lord, O my Soul.

After all that the Lord has done for me,
What can I give him, but the Praise of
his own Gifts? Not Arrogating to my self,
but Ascribing all to Him, as I do Receive
all from him. He did not make me, to Get
any thing by me; but to Communicate of
his own Goodness to me. The whole World
can make no Addition to the World's Crea-
tor. But we have all the Benefit; And how
meet then that we should give him all the Glo-
ry? By this means, may I Secure the Good
I have, and stand fair to Receive all that I
desire.

Never can I want matter for his Praise,
who is still Good to me; still doing for me,
and heaping Blessings upon me. But at some
Times, I have the Call and Engagement,
more especially, and abundantly to Praise him.
Such a Time is the Present; not only to stir
up my own Soul, but all about me, to Mag-
nify the Lord with me; That we may
Exalt his Name together: And even in
point of Justice, to render him all the Glory,
from whom we have all the Good; Who is

9 Consideration. For Thanksgiving. 109

not only the Greatest, but the Best of Beings; that does the most Endearing things, to Approve his Love, and Engage ours. And whither will my poor Estate extend, but only still to Acknowledge the Debt, which I am never Able to Pay? Going with a Heart full of his Love, and Overflowing with his Praise. 'Twere Brutish to devour the Blessings, without Looking up to the Hand that sends 'em, And how unfit should I be to Taste the Good, which I am too Stiff to own? But even Ingenuity, as well as Piety, will teach me to Eye my Lord in every Mercy; and shew me a peculiar Endearment, to Engage my Heart, because they come from such a Hand.

Thus may God's People be evermore a Rejoycing People: Nor does it only Become 'em, but Behove 'em to be Thankful. Even under Troubles and Dangers, they can Bless the Lord, that it is no Worse with 'em; and that there's any hopes of Better for 'em. And from the very sense of their Unworthiness, may they much brighten their Praises. As Gen. 32. 10. and 2 Sam. 7. 18. Such as count themselves Less than the Least of all God's Mercyes, and bear in memory their poor Setting out in the World, Admire their Success, and Abound in God's Praise. Such is the delightful Work of the Blessed in Heaven: And what so Sweetens our Religion here on Earth, as the Joyfull and Pleasant thing

110. Generall **THANKSGIVING.**

thing to be Thankfull? Yea, what so Re-
comends it to the World? which is not so
much taken with Sighs and Groans; as with
Hymns and Songs of Praise. To promote
which melody, Let me keep Catalogues of
God's sweet Mercyes in my Mind and Me-
mory, and not Forget all his Benefits, tho
it be not possible to Remember every one.
Let those of the first Magnitude, and sweet-
est Endearment make such Furrows in my
Breast, where I may sow the precious Seed of
Gratitude, to produce a flourishing Crop of
Praise. And when the God of all Grace
pours in that Oyl of Gladness, which makes
me run with an Enlarged Heart in the
way of his Cammands, O Let that be Tre-
asur'd up among the choicest Blessings.
For being in such manner Engaged of the
Lord, The more still shall I Love his work,
and Delight to do his Will. And tho Li-
bertines can never be Merry but in the
Broad way of their Lust and Vanity; I will
sing in the ways of the Lord; and take
the greatest Delight in that here, which will
bring me the Joy unspeakable, and that
Pleasure which shall Last forever.

General **THANKSGIVING,**

For Mercy to the **PUBLIC.**

IT is a Good thing to give Thanks to the
Lord, and to sing Praise to thy Name O
most

General **THANKSGIVING.** III

most High. For thou Lord hast made us Glad thro' thy Work; and we will Triumph in the Operation of thy Hands. Thou hast commanded Deliverance for us, Show'd down thy Blessings upon us, sent Prosperity and Good things to us. The Lord of Hosts has been with us; The God of Jacob was our Refuge. We have not only hear'd with our Ears, what our Fathers have declar'd to us, of thy Wonders, O Lord, in their Dayes; But have seen with our Eyes, and our Joyful Experience tells us, what thou hast graciously done, in the Present Times; To turn away Evils from us, and prepare Mercies and Comforts for us, When our Sins fill'd us with Fears, that we should not Live to see any such Good, The Lord that knows how to Deliver, has made us a Way to Escape, Repair'd our Ruinous state; and made even the Broken bones Rejoyce.

Tho' we are Unworthy, and have been so Provoking, that all thy Kindness to us, but Enflames the heavy Account of our Sins against us; Because the better we have far'd at thy hands, the worse Returns thou hast had from ours: Yet thou hast not only Spar'd us in our Sins, but Succour'd us in our Straits. And to Crown all our Deliverances, Deliver us, O Lord, we pray thee, from the Ingratitude of our Hearts, and the Rebellion of our Lives. That all

the

112 FOR A WOMAN'S Safe Deliv'ry.
the precious Seed thou hast so long been
Sowing among us, may be seen, in some
more Agreeable fruits produced by us. And
so, from the ground of the Heart, unto
thee, O God, will we give Thanks, and sing
forth the Honor of thy Name, and Triumph in
thy glorious Praise, as long as we have our
Being. Amen. VINO 30H. OVEN 9V

For one's Escape out of SICKNESS,
Or any great DANGER.

A Ccept, O Lord the humble Thanks
and Praise of thy servant, who de-
sires to pay the Vows his Lips have utter'd,
and his mouth hath spoken when he was in
Trouble; and to give thee all the Glory of
his happy Recovery. When Danger thre-
atned, thou hast brought him back from
the brink of the Grave, & kept him from
going down to the Pit of Corruption. O may
he never forget the Mercy shew'd him, &
the Great things thou hast done for him.
But ever walk Thankfully before thee, and
endeavor in all things to Please thee:
Living, (as one brought from the Dead,)
in thy holy Fear and Love, all the days of
his Life. Amen.

After a Woman's Safe DELIVERY.

God is our Refuge and Strength, a present
Help in times of Trouble. Blessed be
thy

Paraphrase on the CREED. 113

thy Name O Lord, who hast Remember'd
thy-Servant in her Low Estate, Commanded
Deliverance for her, and brought her thro.
great and sore Troubles, to Experience the
greatness of thy Power, and the Sweetness
of thy Mercy, which thou hast so graci-
ously manifested, in the Time of her Ex-
tremity; to keep her in Safety and bring
her out of her Distress, to give thee Praise
and Glory: In rendring of which we desi-
er to share. And for this, and all thy
great Goodness; whereof we have had so
large Experience, Thine O Gracious Lord
our God; Be the Blessing and Honor and
Thanksgiving; both present and Everlast-
ing. Amen.

The

The Third PART
A NEW
PARAPHRASE
ON THE
CREED, LORD'S-PRAYER,
and Ten COMMANDS.

A PARAPHRASE on the
CREED.

*MAR. ix. xxiv. . Lord, I Believe, Help
thou my Unbelief.*

[I Believe in God the Father Almighty
Maker of Heaven and Earth.]

I *Am fully persuaded, That there is a most,
High & Eternal Being, purely of Him-
self,*

Paraphrase on the CREED. IIS
self, who has all Perfection & Bliss in Him-
self. Who never Began, never shall Cease,
to Be: But was, is, and will be, forever most
Blessed. For if Such a One were not, Never
could any thing at all that is, have been. In-
numerable things I see, which had a Begin-
ning: And I am sure they could not Produce
themselves; But must derive from One that
had no Beginning. And many Agents of
the Animal-kind do I see, Curiously working,
for Ends unknown to themselves: which
therefore must needs be directed and enabled by
an Invisible Power; without the Belief of
whom, all Religion would be a Vain thing.
But to Own him, must needs Engage me to Fear,
and Love, and Trust, and Serve him; As
the Father] and Author of my Natural being,
and also of my better Being, by his Grace.
One that is Almighty] Able to do all that ever
he will; and to order every thing with the Au-
thority of an absolute Sovereign, Controll'd by
none. I acknowledge him, as the Maker of
Heaven & Earth,] The whole Contents of
the Universe came not of Themselves, or by
Chance; But as commanded out of Nothing,
by his bare Word. That he might do Good
to others; Not to make Himself the Better;
which he neither Needed to be, nor ever could
be. O may I Admire and Adore him, as my
Incomprehensible Creator, and dutifully Observe
and Attend him, as one who am Made for his

use and Pleasure. And then, as I am his Child and Servant, I cannot have too high Expectations from him; who will be sure to take Care of his Own, and provide, for 'em Unspeakable things, to make 'em the most Blessed forever.

[And in Jesus Christ, his only Son our Lord ;]

IESUS, is one that Saves us; and the only One that has it in his Hands, so to do for us. But Save me he will, Giving up my self (in his way,) to be Saved by him. For he is God's Christ, Inaugurated to that blessed Office; and Appear'd in the Fulness of Time, according to all the Prophecies of him from the Beginning; Approving himself to be the Only Son of God, & Saviour of the World. Commanding Nature, by his Miracles; and setting up, a Doctrine quite cross to the Genius of the World; which yet (by the plain Speech of very Unlikely Agents whom he made Choice of,) prevail'd to Proselyte mighty Nations, and subdue all things to Himself. Now, that I may find this Christ my Jesus, I must take him for my Lord, and not dispute the best cause by my Ill Life; To confirm Infidels in their Rejecting of him; when they see Such as call themselves his Followers, no Better than others. May I better Learn him, and Serve him: and so, find cause,

Paraphrase on the CREED. 117

only to Beleive, but also to Rejoyce in him ;
and Slight all else, to Win him ; and Cleave
with delight in such Faithfulness to him, that
nothing may ever be able to Seperate me from
him.

[Who was Conceived by the H. Ghost,
Born of the Virgin Mary.]

MR Lord, who, is very God became
also real Man : Uniting both the Di-
vine and Humane Nature in the same Glo-
rious Mediator. Not Begotten by Man, nor
Conceiv'd by the Virgin ; who knew not a
Man ; But by the Miraculous Operation of the
Holy Ghost : That he might be a Redeemer
Unexceptionable, The Undeiled Lamb of
God, that takes away the Sin of the
World. And O what heavenly Comfort may
I expect from a Saviour in my own Nature ?
What tender Compassion from Such an Under-
taker ? How can I ever enough Admire the
Lord of Glory, stooping in such Humility ?
Not disdaining to become the Son of Man,
that he might be the Saviour of the World.
And not the Less, but more will I Extoll my
God most High, for Condescending so Low.
Yea, I will give all Honor, (but only his Hon-
or,) to the Mother of my Lord ; Never En-
daring to bear her Despised, whom all Ge-
nerations shall call Blessed.

suffered

118 Paraphrase on the CREED.
[Suffered under Pontius Pilate, was Crucified, Dead and Buried : He Descended into Hell.]

S Till more strange Humiliation, beyond the Incarnation ! Tho' God be absolutely Impassible, and far above all possibility of Dying ; Yet he that was G O D, (taking upon him a Humane Soul and Body,) could, and did, both Suffer and Dye. And if the Bleeding but of a Penitent for Sin, under the Wounded Spirit, be counted Intolerable, O what Sorrow ever like to his Sorrow, who bore the Weight of all our Sins ? I not only Believe that most cruel Execution, under all the Circumstances described ; But Tremble at the Justice of heaven, that required such an Attonement. Yea, I Arraign my self, and Abhor my Sins, as one Cause of his most grievous Sufferings. And I Admire his Love, (surpassing Knowledge,) so to Save me from the Suffering Everlasting ; By Dying, to Destroy him who had the Power of Death ; and so, to bring Life, even from the Dead. He was Buried ;] Laid in the Tomb ; where his Flesh rested in Hope : To Hearten all his Followers against the melancholly and Terrors of the Grave. But tho' he Descended into Hell,] I cannot think it was that of the Damned ; Either to deliver Souls, from that Place, whence there's no Redemption ; Or to Preach to the Dead ; Some of which
did

Paraphrase on the C R E E D. 119

did not Need it; and the rest might have no Benefit by it, Nor yet do I think it was, to Triumph over the Devils; which he did upon the Cross. Col. 2' 15. But he went into that Invisible State of the Dead; Where Bodies lye Seperate from their Souls, and where God would not Leave his Soul. So does the Lord Almighty Raise, by Demolishing, & Quickening, even by Killing. May I likewise, by Humiliation, seek my Exaltation; and not shrink from the Cross on Earth, that I may partake of my Saviour's Glory in Heaven.

[The Third Day he Rose again from the Dead.]

THo' the Saviour of Sinners was to lay down his Life, That they might not lye under the Punishment of Eternal Death; Yet was it not Possible that he should be detained in the Grave, who is the Lord of Life. Upon whose Resurrection hangs all my Salvation. For how could he Save me, who was not able to Save himself? But the Father of my Lord has begotten me to a lively Hope, by his Resurrection from the Dead. Of which I have all the Proof that I can wish, to full Satisfaction; And hence do I fetch everlasting Consolation; That my Debts are paid, because my Surety is Discharg'd. And here do I see the Engagement, to Honor and Sanctify that Day,

120 Paraphrase on the C R E E D.

upon which he compleated the New-Creation of the World; As also, to Rise with my Lord, out of the Grave of my Sins, and Lead the New Life; That having part in that First Resurrection, I may not only escape the Second Death, but sethe Eternal Joy of his Salvation.

[He Ascended into Heaven, & sitteth at the Right Hand of God the Father Almighty.]

THe King of Glory, Emerging out of his Voluntary Humility, Went up Triumphant, (Like Himself,) before many Spectators, to his high and Glorious Throne above; To Reign in Royal Majesty, and exercise all Authority; To beat down his Foes, and Protect his Servants: To receive their Suits and grant all that they Ask aright, at his Hands. O may I follow hard after him, (who before-hand has Taken up our Nature,) Till I come, to sit down in the Kingdom of our Father. May the Spirit from on High wind up my Heart thither, To be with my Saviour, and my Treasure; still Aspiring after, till I reach to be ever with, the Lord,

[From thence he shall come to Judg the Quick and the Dead.]

God has committed all Judgment; into the Hands of his Eternal Son; who shall Descend from the Supreme parts of the World

Paraphrase on the CREED. 121

World, as Judges use to come from the Head City of the Nation. He that was Judg'd of Men, will be the Judg of all Men : To the Comfort of his Followers, and Terror of his Despisers : Impartial to all, in Rendring according to their Works. Man that is a Responsible Creature, having a Law to Rule him, and Talents to be Improved by him, shall be called to Account ; And God that is perfectly Righteous, will, for certain, set all Right hereafter, that was not done here. This, Reason tells me, And further does my Conscience suggest, what I have done, and what I am to Expect. But Holy Scripture is most Express, in Assuring us of the Day, and Acquainting us how all Shall then be Carried. O may I Beleive and ponder it, and make my utmost Benefit of the Notice ; To set me right in my Thoughts ; when I am apt to stumble at the seeming Inequality of Gods ways ; And so to know the Terrors of the Lord, as to Persuade others ; and Dread to do the Wicked things, my self, which will make that Day Intolerable : Neither presuming on my own false Heart, or any others Flattering Opinion : But let Sin Look never so Pleasing. May I strike it Dead, with the Remembrance of this sad Reck'ning. Yet let it raise my Heart and Revive my Spirit, That my Redeemer and Advocate is to be my Judge ; who will never Condemn me, when (upon

122 *Paraphrase on the CREED.*
any favourable Construction of his Gospel,)
he can Save me. Let it also bear me up un-
der all Censures, and Hardships in the World;
Little Regarding how I am Judged of others,
when my own Heart Condemns me not ; Nor
taking upon me to Judg others Hearts, when
things appear Fair without ; But exercising
my Strictness at Home, in so Judging my-
self, That I may not be Condemned of the
Lord. Let me ever and anon be Looking
out beyond this World ; and Preparing for
the Coming of my Lord. So paying my
daily Homage to him, That I may have
Boldness in the Day of my Appearing before
him ; and may find that terrible Day of the
Lord, the most Joyful of all Dayes to my
Soul.

[I Beleive in the Holy Ghost.]

AS my Faith must have Regard to my
Maker and Redeemer, So to the
Eternal Spirit of both, my Sanctifier ; As
the Divine Intellectual Subsistence. to whom
holy Scripture ascribes not only Personal Acti-
ons, but the very Name, Works, and Attri-
butes of God, In whose Name, (accord-
ing to our Lord's own Order,) I was Bap-
tized, equally as in the Name of Father and
Son. To him therefore must I pay equal
Duty and Glory. Not cry, I beleive in
him, and Yet dare to Blaspheme him ; in
deriding

Paraphrase on the C R E E D 723

deriding the Blessed work wrought by him;
But for my own Need of his holy Operation,
for applying to me all my Lord's Redemp-
tion. Because, if I have not the Spirit of
Christ, I am none of His; and except
he Regenerate me, I cannot enter the King-
dom of God. O May I, not only own his
Divinity, But Implore his Grace, to Quick-
en and Renew me, to Guide and Help me,
Sanctify and Comfort me: And esteem the
Joy in the Holy Ghost, above all other
Joys in the World.

[The Holy Catholic Church;]

THe Church is a Select company, call'd
out of the rest of the World; truly to
Worship the true God. And the several
Congregations of Christians make up one
Universal Church. Tho' they may have
some different Rites and Modes, Yet have
they but one Supream Head, the great Shep-
herd and Bishop of souls. And no Church
is above his Word, by which all must be Rul-
ed. All sound Believers, and Godly, Righte-
ous and sober Livers, are the Churches true
Members. This Church is Holy, both as
to its Vocation and Obligation. Our Lord
gave himself for it, to Purify a Peculiar
People to himself. And it is Catholic,
For teaching all needful Truths, and requiring
Universal Obedience to all God's revealed
Will.

124 Paraphrase on the C R E E D.

Will ; For all Graces given in it, to make its Members Perfect ; and for its Diffusiveness all over the World, Extending to all Nations & Persons that Name the Name of Christ ; as also for Time, Extending it self from the Beginning, to the World's End. So that the Gates of Hell Shall not prevail against it.

[I Beleive this Church ;] In giving such a Deference to it, as the Samaritans did to the Woman ; Joh. 4. First, for what She told 'em ; but Ultimately, for what they receiv'd from the Lord. My Care must be, to keep in the Communion of this Church ; Because such as shall be Saved are said to be Added to it. Act. 2. 47. Tho' I cannot beleive, that all whom Rome Excommunicates, are under a Sentence of Damnation. No such Mother or Mistress of Churches do I own ; but only Jerusalem above : No Authority of any Church above that Scripture, on which every Church is to depend. That Church which Usurps and Monopolizes now the Name of Catholic, I own to be a True Church, as far as an Adulterous Wife may be a true Wife ; but neither sound nor Good. And tho' the Schism they throw at our Heads be, not only a hard Word, but in itself a wicked thing ; Yet, no danger here, to Leave gross Errors, and purge out filthy Corruptions. Not any worse Schismatics, then they who drive

drive others from 'em by unscriptural Terms,
and Antichristian Impositions. I beleive
the Church to be Holy ; And cannot hope to
be Saved, by being of it, without the Holiness
required in it. If I am Joy'n'd to it, but as a
Wooden leg to the Body ; The Priviledg
will prove then, nothing to my Advantage ;
but the Means of Salvation will rather Ag-
gravate my Condemnation. Nor could I cast a
fouler Scandal, on a Christian Society, than to
call my self a Sou of the Church, when
I am a Terræ filius, Child of the World ;
and my Life Fathers me on that Wicked
One, who is call'd the God of this World.
To cry aloud for the Church, even after I
have put my self past speaking sober sense,
may make me indeed Militant ; Contending to
no good Purpose, only to Misrepresent my
Church, as a wretched Den, to harbour any
such vile members.

I Beleive the Catholic Church : For if I
am not of it, I am of none ; Nor any member
under the Head, if not United to the Body :
But I despise all the noise which Rome makes
with the Name and Non-sense, To confine
Catholic only to their particular Sect : And
that outward Pomp cry'd up for a Sign of the
Church, may rather signify it to be None of
the True. The worst things may flourish
with the finest Titles ; As Drunkards may
call themselves Good Fellows ; a pack of
Thieves

Theives may go under the Name of Honest Blades; and infamous Strumpets take a Pride to be complemented, as fine Loving Creatures. But according to what I am; and not as I would be Called, shall I be Judged. Therefore will I not Trust to this, that I belong to a sound and true Church, nor Glory that I am a good Protestant, when I am a Bad man. For however I may pass in the World; Without Holiness I Shall not see the Lord. Not to all that go in Sheeps Cloathing, But only to Sheep indeed, who hear his Voice, and Follow him, will he give Eternal Life; and from Serving in the Militant, advance 'em to Rejoyce in the Church Triumphant.

[The Communion of Saints.]

WHat are the Saints but Holy persons, separte from the Vain and Vile Conversation of this present Evil World; and devoted to the serious Service of our Lord? Their great Persecutors narrow the Name, to such in their Kalender, than some of which that stand there, None more unfit to bear it. Pharasaic strictness about the Outside of the Platter, and bitter Vengeance against the Spirit of Holiness, may serve to dubb some Romish Saint. But no Saints in truth, unless Renewed by God's Sanctifying Spirit. And what's this Communion, but Holy men's Fellowship among themselves, and with their

their Lord ? Having such a Frame of Heart, and Way of Life, as Unites 'em with Christ's Living Members, in Graces, and Dutyes, in Love, and Dearness, in Worship, and Conference about things Holy and Heavenly ; with an earnest Desire to promote each others real and Eternal Felicity.

My Beleiving this Communion, is not only the Owning of such a thing ; but making it a point of my Practice, as well as Article of my Faith : Being of one Heart and Soul with the Multitude of Beleivers ; and keeping the Unity of the Spirit in the bond of Peace. But what like this, when I Spight a Man even for his Holiness ; and am all for other kind of Leagues ; Drunken or Lewd Fellowship, Scoffing Companions, the Brother-hood in Iniquity, or Crew of Blasphemers ; that are for Running down the whole Generation of God's Children, as intolerable Troublers of the World ? Such as hate nothing more than to be Reformed ; and Inspect their Companions, Least they should Escape out of the Devil's Snare ; and are the Spyes upon one another, that he may Lose never a one. What do they make, but the greatest Derision, of the Saints Communion ? and who ever will be more Pious, shal be to them, but still the more Odious.

O May I, with more Sense, beleive this Article ; and begin some of that Communion
on

128 *Paraphrase on the CREED.*
on Earth, *which I hope to find Perfected in*
Heaven: So *Joyning with God's Saints*
now in Holy Living; *That hereafter I may*
be Number'd with 'em, in the Glory Ever-
lasting.

[The Forgiveness of Sins.]

THe Guilt *which binds to Punishment*
is upon me: and Sin lyes at the Door;
Till, by Pardon 'tis Removed, Conscience
Loads me; and *what can Ease, me, till*
Grace Absolve me? And *what's that Abso-*
lution, but God's Mercifull Act, thro'
Christ's Propitiation, without which shed-
ding of Blood, there's no Remission?
Precisely Absolution is but Declaration: Nor
can any Pardon be purchas'd by Money. Such
Doses of Catholic-Opium may Stupify;
They never Heal any. But God's Terms of
Repentance, Confession, Prayer, Faith in his
Son, and Charity to men, must be Performed,
that I may be Pardoned. And O how Rich
is this Grace, of Forgiveness with the Lord!
God in Christ Reconciling the World to
himself, can never enough be Admired, till
in that Eternity, which will shew the Ever-
lasting Misery, from which I was so Mercif-
fully delivered. How should I Love and
Magnify the Receiver of my Misery, the For-
giver of my iniquity? A Pardoning God!
a Dying Saviour! such Mercy and plen-

teous

128 Paraphrase on the C R E E D.

teous Redemption with the Lord, *Eases my Mind, and Wins my Heart*: Bless the Lord, O my Soul, and all that's within me Bless his holy Name; who Forgiveth all thy Sins, and healeth all thy Diseases; *giving me such abundant Cause to Joy in God, thro' Jesus Christ our Lord.*

[The Resurrection of the Body.]

That this very Body of Flesh, after its quite Demolish'd by Death, shall be Restor'd agen to Life, There's no Possibility in Nature: Therefore was it Derided by the Philosopher. Act. 17. 18, But that he who Made it out of Nothing, should Raise it agen, out of its Ruines, can never be thought Incredible to any that own a Lord Almighty. Act. 26. 8. Reason might Incline me to Hope, That my Immortall Soul should not be joynd to such a Partner, as is shorter Liv'd than some of the Brutes; and Leave it so quickly, Never to hear of it agen in another State. But the Word of Eternal Truth puts the matter past all Paradvventure. Joh. 5. 8. & 9. The hour is coming, in which all that are in the Grave shall hear the Voice of the Son of God, and come forth. Act. 24. 15. There shall be a Resurrection both of the Just and Unjust. Phil. 3. 21. The Lord shall Change our vile Body; that it may be Fashioned Like to his Glorious Body.

K

And

And because God hath said it, I do Believe it; and Comfort myself in it, against the Fears of Death, and all the Disasters of this Life. But O how Dreadful to ungodly Sinners. That they shal Appear before the most Holy Eternal Judge, in those very Bodies, which they have so shamefully Abused, as Shops of Sathan, Sinks of Uncleaness, and Instruments of Rebellion against the Lord, that made & Brought 'em? That they shal smart in the same dear Flesh, which they threw away, by Humoring its Lusts; and Reap according to such Sowing; Corruption, Shame, and Punishment everlasting.

But what an Engagement is this Article upon me, To Exercise myself in all the ways of Temperance, Sobriety, Chastity, Humility, and Charity? Not to Rust my Body in Idleness, nor overcharge it with Excesses, nor sink it down in Worldliness, nor ever Commit Uncleaness with greediness: But keep it as such an undefiled Member of Christ, which must Rise and Live again Hereafter. And according as I use it here, Go off in Ministry, or Reign in Glory elsewhere forever.

[And the Life Everlasting. Amen.]

Such a Living do I Believe after Death. As never any more to Dye. And not only bare Living, but the Glorious Life never ending. There's not an End of the Faithful

D. Paraphrase on the CREED. 131

at their Graves: No, But then they Begin
to be the Happy Creatures, which they shal
forever abide. Not only in a freedom from
all the Evil, both of Sin and Suffering; but the
full fruition of all that's Good, and sweetly
Entertaining. Every thing as it should be, to
the Heart's wishes, both in Soul and Body.
Bodies, Spiritual and Beautiful, all over De-
lightful, and Immortal; Souls, Luminous &
Holy, full of Love and Joy Unspeakable:
In the Center of their Rest, and at the End
of all their Desires.

Reason inclines me to Look upon Men, as
a Creature design'd for Such a Future State
of Happiness, as all who well Understand
themselves, do Aspire after, which here they
cannot Obtain. But God's own Revela-
tion puts the matter beyond all Hesitation:
When my Hope is of that Eternal Life, which
God that cannot Lye hath Promised. Tit.

1. 3. I am more concern'd then, how to Ple-
than to Prove this Truth; Which teaches me
to Soar above this World; and be so swall-
owed up in Contemplation of things to Come,
as to count all but Poor and Mean here be-
low; and neither Pine at the Ungodly's Pros-
perity, nor be Puff'd up with my own: Nor
think myself Undone to be Afflicted; as seeing
that before me, in which I shall be Completely
Satisfy'd; and of it never be Deprived.
Therefore, so to Incline after it, and Long

for it ; as never to be Damp't or Brib'd by any
things present, to Forget or slight it : But
shew the Soul truly Wife and worthy, in my
Readiness to Forsake all for it. And that I
may not Resemble those who cry, As they
Hope to be Sav'd, when no manner of good
Reason can they give for Such their Hope,
May I by a Holy Heart and Life, be still
Preparing for it ; and so Concern and busie
my self to do the Work of Heaven, that I
may stand fair to inherit the Joyes of Heaven ;
And now Believe, and Live Godly, that I
may attain there to Live and Reign Eternally.

A short PARAPHRASE, on the
LORD'S PRAYER.

Math. VI. 9. After this manner Pray Ye.

[Our Father which art in Heaven]

TO thee O Lord, we come with Trust
and comfortable Expectation, as the
Children of thy Family ; And we Humble
ourselves before the Throne of thy Glori-
ous Majesty, as Subjects and Servants, Vile
and Unworthy.

[Hallowed be thy Name.]

MA Y all the World Adore and Glo-
rify thee, O Lord, According to
the Discovery of Thy self, which thou hast
been pleas'd to make, not only in thy
Words

Word, but also in thy Works; which do, all of 'em, declare how infinitely Great and Good thou art.

[Thy Kingdom come.]

AS thou, Lord, art the rightfull Sovereign, Owner, and Governor of all things in Heaven and Earth; So may thy Spiritual Kingdom also Prevail throwout the World; To break down the Kingdom of Sin, and Satan, and all Anticristian Powers. And may it Come in Power, to all our Hearts; That thou maist Reign over us by thy Grace, till thou hast made us fit to Reign with Thee, in thy Glory.

[Thy Will be done on Earth, as it is in Heaven.]

REveal thy Will, O Lord to such as Know it not. And make our Wills Compliant with Thine, in all that thou Requirest of us; and in all that thou Layest upon us. Let nothing be so Pleasing to us, as that which is Pleasing to our God, That we may Serve thee, not only because we Must do it, but because we Love it. And thus, let us Copy after the Blessed above, according to our Capacity; Till we come to Joyn with them in thy heavenly Glory. And may our pious Exercise here on the Way, be such as shall help

134 Paraphrase on the Lord's Prayer.
to Prepare us for all the Glorious Fruitions
at the End

[Give us this day our dayly Bread.]

Till we reach to the blessed End of
our Faith, Gracious Father, Supply us
with all things Needful and Convenient for
our Support and Duty, upon the Way.
Thou that hast been our God, and Provi-
der from the Womb, still Chuse our Inheri-
tance for us; And give us so much of the
World's Good, as shall be for our Soul's Good;
To make us do the more Good in our Ge-
neration, and better to Work out our own
Salvation. But whether we Prosper or
Suffer upon Earth, O may all our present
Circumstances have a favourable Tendency,
to promote our future Felicity. And while
the Meat is in our Mouths, That thy Wrath
may not come upon our Heads,

[Forgive us our Trespases, As we Forgive
them that Trespase against us.]

FOR none of the World's Plenty or
Variety will avail us, without thy Par-
doning Mercy, We do more need thy dayly
Pardon, than our Dayly Bread. With thee
O Gracious God, there is such Forgiveness:
Grant us, we beseech thee, to Experience
it, according to the Riches of thy Grace,
and the Necessities of our Souls. Where

the *Wager* of our Sin is Death, Let us find
the Gift of God Eternal Life, thro' Jesus Christ
our Lord. And Being Forgiven so much, O
help us to Love the more; To Do as we
need to Receive; and to be Merciful, as
our Father in Heaven is Merciful: Forbearing
and Forgiving one another, as God for Christ's
sake has Forgiven us.

[And lead us not into Temptation, But Deli-
ver us from Evil.]

WHere we are so *Weak* and liable to
Fall, unable to Preserve our own
Integrity, or to Command our own Safety, O
Lord God Almighty and most Merciful,
make us Strong in the Power of thy Might,
to Resist Temptations, and also watchful, to
avoid the Occasions of Falling. Till we shall
be discharged from this Warfare, O Lord,
Support us under it, and carry us success-
fully through it. That where we are Tempt-
ed, Yet we may not be Wonsted, and tho'
Cast down, not Destroyed. Blessed God of our
Salvation, be now and evermore our Re-
fuge and Defence. And from that Evil of
all Evil, thy Wrath and everlasting Damna-
tion, Good Lord Deliver us.

[For thine is the Kingdom, the Power, & the
Glory. Forever and ever.]

TIs the great and sweet Encourage-
ment of our Prayers, That we have
such

such a God to call upon, who has the Supreme Authority, to dispose of all Persons and things as he pleases; and such absolute All-Sufficiency, to Effect whatever he purposes; yea, Whose Glory it is, to shew Mercy, in cases of greatest Need and Difficulty. O King of Glory, Lord Almighty! who Reignest and Rulest on High, Relieve the Distresses, and Supply the Necessities of thy poor Subjects & Servants here below. Do it, we beg, Lord, for thy Glory, in shewing such Grace and Bounty, to the Indigent and Unworthy. Glorify thy Mercy, in Pitying our Misery; and thy Omnipotence, in Commanding Salvation, even for such, as have Undone themselves. That we thy poor Creatures, and Miserable Sinners, so Supported, Provided, and Saved, may from the ground of the Heart, ascribe unto thee, the Kingdom, Power and Glory, with all Blessing, Praise, & Thanksgiving, not only for a while in this World, but in that which is to come, for evermore. AMEN.

A Paraphrase

A PARAPHRASE

On the COMMANDS;

By way of Confession and Prayer; Be-
wailing the Breaches, and begging
Pardon; with Grace to do Better.]

[To be us'd before the Sacrament; Or
on any Occasion of Humiliation.]

DEUT. vi. xvii. You shall diligently keep
the Commands of the Lord your God.

BLESSED GOD, our Supream Glo-
rious Lord! Who hast all the Right &
Authority over us, even as thou wilt, to
Charge and Use us; Thou hast Commanded
us to Observe thy Precepts diligently; and gi-
ven us many Priviledges and singular Ad-
vantages, as Encouragements laid upon us,
the better to Observe thy Statutes, and keep
thy Laws. But O how have I presumed
upon thy Heavenly Majesty; and how
bold have I made with thy Holy Laws?
Grant me, I beseech thee, O Lord, a due
and serious Humiliation for it, thy Merciful
Pardon of it, and thy Grace, working effectually
in me, to Amend it: That I may have
a more Conscientious and dutiful Respect
unto all thy Holy Commands. The

The First COMMAND.

Thou shalt have no other God's Before me

O How have I Forgotten God that Made me; and Lightly Esteemed the blessed Rock of my Salvation? Admiring, Prizing, and Loving Creatures and Vanities, more than my Creator and Chiefest Good, blessed for ever. Grant me O Lord, I beseech thee, a due and serious Humiliation for it, thy merciful Pardon of it, and thy Grace, working effectually in me, to Amend it. That I may Chuse and Take thee, the Lord most High, for my God, and Fear, and Love, & Adore, and Serve thee, and Trust and Delight in thee, as such, all the days of my Life.

The Second COMMAND.

Thou shalt not make to thy self any graven Image; &c.

I Am ashamed to think, how Vain and Vile, in my Imagination, I have been; and what gross unworthy Thoughts I have entertain'd in my Mind, concerning the most High, Eternal, Pure, & Infinite Spirit; whom no man hath seen or can see; nor Conceive of Him Worthily as he is. Grant me,

me, I beseech thee, O Lord, a due and serious Humiliation for it, thy merciful Pardon of it, and thy Grace working effectually in me, to Amend it. That I may Apprehend and think of my God, in the highest and best manner I am able; And may go on to Rectify my Notions, and still further to Know as I can Know, Till hereafter I shall Know, even as I am Known. And according to the best Knowledge which I have, help me, Lord, to Worship thee my God in Spirit and in Truth.

The Third COMMAND.

Thou shalt not take the Name of the Lord thy God in Vain, &c.

O How bold have I made with that Glorious and and fearful Name, The Lord my God! To take it into my Polluted Lips, not only Vainly, but Prophanely. Nor only Speaking of him, but Carrying towards him, as if he were even Equal with me; Who is so High over all, and Infinitely above me. And how often have I, (if not quite Omitted, yet) rudely and slightly Performed the Offices and Duties of Religious Worship; Rather to Dishonour, than Glorify, the great Jehovah's Name, with such Vain Oblations, as are but still further Provocations? Grant me, I beseech thee,

thee, O Lord, a due and serious Humiliation for it, thy merciful Pardon of it, and thy Grace working effectually in me to Amend it. That I may profoundly Revere thy Name, and be zealously concern'd for thy Glory; and sincerely and devoutly discharge the Duties of Attendance on thy Heavenly Majesty.

The Fourth COMMAND.

Remember that thou keep Holy the Sabbath Day; &c.

INstead of Honouring the Day which thou Lord, hast set Apart for thy peculiar Service, as Sacred, and Devoted to thy self, O what Light account have I made of it, and what rude Invasions upon it? How little Delight have I taken in it? And what great Liberties, to Speak and Act in a vain Sensual manner, inconsistent with the Duties of it? Grant me, I beseech thee, O Lord, a due and serious Humiliation for it; thy merciful Pardon of it, and thy Grace working effectually in me, to Amend it. That I may Sanctify thy Sabbath, and set my self Apart to Seek and Serve the Lord; and count it my highest Honour, and sweetest Pleasure, to draw Nigh, and be Taken up with my God

The Fifth COMMAND.

Honour thy Father and thy Mother, &c.

A Due Regard I ought to observe towards all the *Ranks* of Men, with whom I am concern'd in the *World*; Whether they be *Above* me, *Below* me, or *Level* with me. To render unto all what's their *Due*, in their several *Posts* and *Places*. But herein, how frequently and greatly have I *failed*? *Envy*ing, and *stomaching* *Superiors*; *Slighting*, if not *Disobeying* my *Rulers*; *Striving*, and *Quarrelling* with my *Equals*; *Insulting* and *Despising* my *Inferi-ors*. Grant me, I beseech thee, O Lord, a *due* and *serious* *Humiliation* for it, thy *merciful* *Pardon* of it, and thy *Grace* working *effectually* in me, to *Amend* it. That I may carry as I ought towards all the *Orders* and *Degrees* of Men, in their several *Stations* and *Offices*; so as to *Honour* and *Obe*y the *Higher Powers*, To keep a fair *Accord* with my *Equals*; and not only *Condescend*, but be *Kind*, even to those of the *meanest* *Quali-ty*. Yea, to *Honour* all *Men*, as bearing the *Image* of *G O D*, and being of the *very* same *Nature*, as is now worn by *Christ* the *L O R D*.

The Sixth COMMAND.

Thou shalt do no Murther.

THO' I have not stretch'd out my hand, to take away any Man's Life, Yet if

if *Hating my Brother*, makes me a *Murderer*, O how can I here plead *Nat. Guilty*! When frequently I have made such foul Breaches of *Charity*: And *Malice* is a sort of *Mental Murder*: Yea, not to use my *Endeavour*, nor shew any *Concern*, for *Reclaiming* of a *Wicked Sinner*, 'Tis to *Hate him*, even in my *Heart*. (*Lev. 19. 17.*) Then, *God be Merciful to me, an Unmerciful Sinner*! *Humble me*, and *Pardon me*, I beseech thee, *Lord*, for this *Sin*; Turn me from it; And fill my *Heart* with that true and *Warm Love* to all *Men*, which may for ever *Heal* me of it. O let *Peace* and *Patience*, and *Mercy*, and the *Law of Kindness* bear sway in my *Breast*. Especially let the *Love* of *Souls* predominate over all. And then shall I be *Upright and Innocent* from the great *Transgression* of this *Command*; Which, O *Lord*, I beg thy powerful *Grace*, *Enabling* me better to perform.

The Seventh COMMAND.

Thou shalt not Commit Adultery.

BEside the filthy *Wickedness* of actual *Whoredom*, There's the *Implicit Adultery* of the *Eye* and *Fancy*, of the *Ear* and *Tongue*, of the *Hand* and *Heart*. For, but an *Unclean Glance* or *Thought* here contracts a *Guilt*. O then, *Who can Under-*
stand

And his Errors? When so quick, even as Lightning, are the Motions of Lust; And not only full Consent and Act, but any, Assent or Delight here, is a Breach of this Holy Law. O then, Let me not inflame my Account, in pleading Innocent: But lay my hand upon my Heart, and cry out, *Unclean*. And of thee, O Gracious God, I beg, to wash me in the Fountain opened for Sin and Uncleaness; That my Soul may not be Abhorred, but all my Guilt, in Mercy, Remitted. Lord, if thou wilt, thou canst make me Clean; and as prone as I am to Offend, Thou art able to keep me from Falling; O Wash me thoroughly from my Iniquity, and cleanse me from my Sin. And from this Pestilence, which walks in Darkness, Good Lord, Deliver me. O let me find thy Grace sufficient, making me a Way to Escape; And Entertaining me with so much better Delights, to be found with the Heavenly Bridegroom of my Soul, That I may come to Detest and Loath all the false and base Pleasures of Sin, and find my Heart well Inclined, and fully Resolv'd, to Observe and Keep this Holy Law.

The Eighth COMMAND.

Thou shalt not Steal.

THO' I have not, in *Clandestine* manner, Pilfer'd from my Neighbour, not

by open Violence, Invaded the Rights of another; How clear soever I may stand from such secret *Theivery*, or notorious *Rapine* and *Oppression*, O Lord, thou knowest: Tho' it occur not to my *Memory*, yet dare I not plead, before thee, *not Guilty*. But for *Fraud* and fetches in *Bargaining* and *Dealing*; *Slackness* in *Paying* of *Debts*, and doing *Justice*; *Falsifying* of *Trusts*; *Artifices* to *over-teach* and *Defraud* a *Brother*; *With-holding* of *Dues*, or *Alms*; *Idle Living*, and *profuse Spending*, to *Consume* upon *Fancy*, *Malice*, *Pride*, or *Lust*; In some, (if not all) of these, I must *Acknowledge* and *bewail* my *Guilt*. Grant me, I beseech thee, O Lord, a *due* and *serious Humiliation* for it, thy *Merciful Pardon* of it, and thy *Grace* working *effectually* in me, to *amend* it. That I may be *Content* with my *Portion*, *Just* in my *Dealing*, *Faithful* in my *Trusts*, *Prudent* in my *Expences*, *Kind* and *cheerful* in my *Alms* and *Gifts*: A *diligent* *Servant*, and a *Faithful* *Stewart*, to my *Great Lord* and *Master* in *Heaven*, of all that thou hast been pleas'd to *commit* to my *Hand*, and *Trust*, here upon *Earth*.

The Ninth COMMAND.

Thou shalt not bear *False Witness* against thy *Neighbour*.

TO *Raise* or *spread* a *Calumny*, and *Lying Accusation* against any, is such a *provoking*

a provoking Injury, that some will worse
 resent it, so to be touch'd in their Name
 & Reputation, than in their Goods or Life.
 And yet how rash and bold here have I
 been? If not in Forging Ill things, to
 blacken and brand another,, Yet (as a
 Tale-bearer,) forward to promote the
 Scandal ; Censuring and suspecting the
 Evil, upon no sufficient Grounds ; Or
 suggesting the Ill things, which I would
 have to be Believ'd, tho' I speak not out :
 And Shooting the Arrows of bitter words,
 which then are the worst, when we
 can't afford the Godly man a good word ;
 but ready to Bely the Servants of the
 Living God ; which his word calls hard
 speeches spoken by Ungodly men against
 the Lord himself. Jud. 15. ver. All Ly-
 ing, Equivocating, or otherwise perverting
 and Abusing the Truth, brings me under
 this prohibited Guilt. And in what-
 soever my Heart here Condemns me, or
 of what thou that art Greater than my
 Heart, knowest me to be guilty, O Lord,
 in mercy Humble and Pardon me for it,
 and enable me, by thy Grace, to Amend
 it ; That I may buy, & not Sell the Truth ;
 For want of pains or Cost to defend it.
 That I may put the best fence, even upon
 bad Matters, which they will bear ; and
 chuse rather to be deceiv'd myself, in
 thinking Better, than to wrong others, in
 L thinking

thinking 'em *Worse*, than they are. That I may rather be *Silent*, where I cannot speak so *well* as I would, and not indulge to the fashionable humor of *Slander*, in serving up others *Sin* and *Misery*, to divert the *Company*; But Cover a multitude of *Faults*, till I am call'd or oblig'd to speak, either for private *Edification*, or public *Service*. Help me herein, I beseech thee my *God*; However any make light, or but a Jest of *Lying*, may I ever *Abhor* that which so *plagues* the *World*, & makes men fitter to be *dreaded*, than *Trusted*; when too well Known, to be *Believ'd*. From this infamous *Hellish* abuse of speech, promoted by the *Father of Lies*, I beseech thee, O *God of Truth*, Deliver me.

The Tenth COMMAND.

Thou shalt not Covet thy Neighbor's house,
&c.

TH Y Law O *God* is holy, striking at the very *Root* of *Sin*; which lyes out of the *World's* sight; To Kill those seeds of ill *Desires*, that breed and feed all the other *Evills* of our *Lives*. It takes *Cognition* even of the *Thoughts* and *Intent*s of the *Heart*, the *Proness* to *Sin*, which is exceeding *sinful*, because the *Womb* in which all other *Sin* has it's *Conception*. Such *Concupiscence*, the *Apostle* saies,

he had not known, except the Law had said,
Thou shalt not Covet. Rom. 7. 7. O may
 I know the Plague of my own Heart;
 to Confess and Bewail it, as I ought!
 For h'ow prone am I to Excuse my Sin,
 even with that which Aggravates it upon
 me, That it is such a Corrupt Principle in
 me? When so apt I am to be Idle and
 Luxurious, & Flesh-pleasing; To grudge
 and Envy others Height and Prosperity;
 To Covet and reach after the Worlds Ful-
 ness, tho' to others Damage; as if my Life
 and Bliss consisted in such Abundance:
 When thy Word, O Lord, and even my
 own sense and Experience, Convince and
 assure me, to the Contrary.

Humble me, and Pardon me, (I be-
 seech thee,) For all such Guilt and Er-
 ror, which thy holy Byes se in my Soul:
 & so Rectify and amend the matter with
 me, that I may better Know and observe
 this thy holy Law. That I may Acquiesce
 in the distributions of thy good Providence,
 & Moderate my desires after the World's
 Good; and instead of Looking with an
 Envious or greedy Eye after others En-
 joyments, may resist and suppress all such
 Worldly Lusts; & Covet Earnestly after
 infinitely better things; more Agreeable
 to my heavenly Immortall Soul, that
 will fully Content me, and never Fail me.

AN APPENDIX

To the PARAPHRASE On the
C O M M A N D S.

[Confession of Sins against the Gospel-Precepts; with Prayer for Pardon of 'em, & Grace against 'em.

(2. THES. I. 8.) *Taking Vengeance on them that Obey not the Gospel of our Lord.]*

G Racious God! Thou hast Remem-
ber'd us in our Low and Lost estate
out of of that Mercy of thine which en-
dures forever; Rais'd up a mighty Salva-
tion for us, & by the hands of thy own
dear Son sent *Eternal Redemption* to us.
What the Law could not do, in that it
was *Weak thro' the Flesh*, (thro' a disability
in us,) sending the Son of thy Love in
the Likewels of *sinful Flesh*; Thou hast,
by that Sacrifice for Sin, *Condemned sin in
the Flesh*; That the *Righteousness of the Law*
may be fulfilled in us; Tho' we do not,
(cannot) come up to its utmost Demands:
Because theres an *Attonement* made for
our Defects and Failings; and a Way
opened for our *Escape*, by our Repentance
towards God, and Faith in our Lord Jesus
Christ. Here

Here are the Riches of Grace, & Bowels of Mercy, forever to be *Admired*; That miserable *Sinners* who had *Undone* 'em-selves, should ever be so *Recovered*, *Pardoned*, *Healed*, & eternally *Saved*. But O how have I *neglected* so great *Salvation*; and so despised and offended the only Saviour, that I am utterly unworthy, he shoul'd (with any eye of *Favour*) Look upon me, or effect eternal *Redemption* for me? How light have I made of the *Sins*, that cost so dear as the *Bloud* of my *Lord*, the Son of *God*, to save me from 'em; And the *Lighter* I can make of 'em, the heavier *Doom* may I expect for 'em; Nor must I presume to be *Pardoned*, continuing *Impenitent*. But upon my *Repentance*, I may besure of *God's Forgiveness*.

O thou that fashionest *Hearts*, & givest *Repentance*, wilt thou shew the power of thy heavenly *Grace*, in breaking and dissolving my *stoney Heart*, into that godly *Sorrow* which works the *Repentance* to *Salvation*, not to be *Repented of*. And so *Humble* me for my *Sins*, that thou maist *Absolve* me from 'em; Thro' thy holy and *wel-Beloved*, in whom thou art *well-pleased*; and *Reconciled* to us, thro' the *Propitiation* which he has made for us.

Thou hast commanded us also to *Be-lieve on the Name of the Son of God*; And we have the assurance of thy *Word*,

That *Beleiving*, we shall have *Life thro' his Name*. But O how *Faithless* have I been; and how little have I Looked unto *Jesus*, or *Beleived* in him, as I ought to do! How have I set up for myself, and plac'd my Confidence in some what of my Own, to Help me out, and to do me the saving Good; Instead of Seeking to him, on whom thou hast laid Help, and depending upon the only *Saviour* of the World. O Forgive and help my *Unbelief*; and (Lord,) Increase my Faith. Give me such a *Faith* as may draw me to thee; *Beleiving* thy Love to me; And also the Faith that shall work by Love agen to Thee, who hast first so Loved me. Yea, let my Faith and Love excite my *care* and *Fidelity* in all the wayes of my Duty. That I may not pretend any good *Faith*, as the defence of my *bad Life*; nor Embolden my self in any *Ill-doing*, because of my right *Beleiving*. But as I *Beleive* the rich Grace which the *Gospel* reveals, so help me to follow the holy Wayes which it prescribes. That I may not only boast my *Faith* to the World, But let my *Light* shine before Men; and let 'em see my *Faith* by my *Works*; & the commendation of my *Orthodox Beleiving*, in my *Godly living*. So may I approve my unfeigned *Gratitude* to the Redeemer of my Soul; and also prepare my soul for the

An Appen. to the Para. on the Commands. 151
the sure fruition of his great Salvation.
O let me never dishonor the blessed Lord
of my life, the great *Author & Finisher* of
my Faith; by carrying, as if I were deliver'd
to commit *Abominations*. When he came
not to discharge me from the *Works*
of the Law, as it is a *Rule of Life*; But on-
ly from the *Rigor* and *Curse* of the Law,
where I cannot be Justified by those
Works. Teach and help me then, (O
Lord) to have *Respect* to it, & set myself
to go by it: Yet not to despair of thy
saving Mercy in *Christ Jesus*, where I
come short of it, & fail of doing all ac-
cording to it: O give me Grace to O-
bey, in *Sincerity*, where I cannot do it in
Perfection. And where I am still *Averse* to
Good, & *Prone* to Evil, O Lord, Pity my
Frailty, & help my *Infirmity*. Where I fail
of my *Duty*, spare me, in thy *Mercy*. And
tho' I have not what I should, *Accept me*,
(I beseech thee) in the *Beloved*, accord-
ing to what I have: Make me *Delight* to
do thy *Will*, O God, as well as I can; And fill
up all my *Defects* out of his perfect *Right-
eousness*, and his *Meritorious* Doings and
sufferings, in whom thou art well *Pleased*;
even my only prevailing *Mediator & Ad-
vocate*. In whom I *Trust*, for whom I bless
thy Name; & to whom, with the *Father*
of my Lord, & the *Eternal Spirit of Grace*,
be all *Praise & Glory*, now and *Eternally*.
Amen.

The Fourth P A R T.

Christian Graces and Vertues Explained and
Enforced, in severall CONSIDER-
ATIONS.I. CONSIDERATION
To Promote Repentance.2. Cor. vii. x. Godly Sorrow worketh
Repentance to Salvation.

THE Evil which might greatly Please
in the Committing must be, followed
with a sorrowful Repenting; or it will end
in a much sadder Suffering. 'Tis the Mer-
cy of our Heavenly Father, to reach out
such a Plank after Ship-wreck; To Save
me, by a subsequent Remedy, when Sin had
plung'd me into a Gulf of dreadful Misery.
Such a door of Hope, opened to one that Fear'd
his case was Hopeless, 'tis like Life from
the Dead. Yet O how Averse has been my
Heart to be thus sweetly overcome? Going on
perversely in my Way, till hardned thro'
the Deceitfulness of Sin; tho' I shall Dye

I. Consideration. To promote Repentance: 153
in it, if I do not, by this Means; make my
Escape. 'Tis true, that Repentance is
God's Gift: But it must be my Care and
Work, to seek and Beg it at his hands; Ne-
ver shrinking at the Physic, but most glad
& thankful, that there is any such Healing.
O how would Hell be fill'd with Rejoycing,
could the Damned so come off by Repent-
ing? That Time is past with them; not
with me; to whom God (in Mercy,) Yet
gives Space for it. O may I also find his
Grace to carry me thro' it. For 'tis not on-
ly Thinking or Talking of it, that will make
me a true Penitent. No; I must be Con-
vinced of my Sin, and know my Trans-
gressions, their Evil and Danger, and be
deeply Humbled under 'em, and Afflict my
Soul for 'em, and take such high Displea-
sure at 'em, as to Resolve and set myself, &
bend all my Forces against 'em; Well con-
tent to be in Heaviness for a season, If by
any means, I can make my passage thro' the
Strait Gate which leads to Life. For tho'
Sin brings sorrow and bitterness after it;
Yet the Godly sorrow for it gives a sweet
satisfaction even at present, and will, after,
end in Joy unspeakable. Penitential
Tears are the Wine that makes glad the con-
trite hearts. And much gladder is the pious
Soul that weeps for Sin, than the Fool, that
makes it but a Jest, and is merry with his
Misery. But 'tis not the Sorrow of a des-
perate

194 I. Consideration. To promote Repentance,
perate Judas that will make a true Penitent.
No ; it must be such a Sorrow as arises from
the ingenuous Sense of Offending a God in-
finitely Good. His Goodness must lead me
to it. And the Experience I have had of all
his Patience and gracious Dealings with me,
& all his Mercy and Loving kindness to me,
This, set home by a hand from above, smites
the Rock, and makes the Water flow. That
I should carry so Unworthily, towards the
best of all Friends, & kindest of all Fathers;
and make such wretched Returns for all his
dear Obligations laid upon me ; and produce
Such sorry Fruits, after all the Cost be stow'd
upon me, does it not pull down my Soul, &
break my Heart, thus to have trampled the
richest Grace, and done Worst against him,
who has the Best used me? Well may it fill
me with Confusion, sad Re grate, & fright-
ful Apprehension ; to break my Peace, and
deject my Soul. So it ought : And the Trou-
ble will do me great Good, if it gives me
enough of my Sins, and turns my heart against
the Cursed things. For 'tis not enough, to
lie in the dark Vale, and wallow in the deep
Ditch ; But I must up, & Leave the bewail-
ed Sins behind me: Nor mistake my Know-
ledg of the Disease, for the Cure ; but For-
sake what I Lament, and run away from
that, which looks so Frightful upon me; Ha-
done with the wicked Trade ; and no more
Allow, what my own Heart Condemns.
Being

PRAYER, For Repentance. 155

Being so taught, as with Bryars & Thorns,
Learn to do Better, become of another Spirit,
and take another Way. For never true Re-
pentance, without such a change of Mind
and Life. Then, and not till then, is it the
Repentance unto Life, which God is said
to grant. A^ct. 11. 18. And that he may
grant it to me a Sinner, I must humbly and
earnestly Implore the Grace at his Hands, in
my Prayer.

O thou great Almighty God! Who open-
est, and no man shutteth, and shuttest,
and no man Openeth; All Hearts are in thy
Hand, to fashion them, as seems good in
thy Sight: Lord, look in Pity upon a Dead
hearted Sinner: Take away from me the
Heart of Stone, and give me a Heart of Flesh;
so broken and Contrite, as thou wilt not Des-
pise. Help me so to see & Feel & Bewail,
and Break off my Sins; That after all my
abounding Iniquity, I may experience thy
Super-abounding Mercy. O teach me, &
help me, Lord, in the Humbling of my Soul,
& Confessing & Forsaking of my Sins. Re-
new me to Repentance, who am grown Old
in my Sins. And as thou givest m Space,
so give me Grace to Repent: That I may
not only Think or Talk of it, but by thy
powerful Spirit, be Enabled to do it.
Give me the Relenting Heart, So broken
for my Sins, that thou maist Look
with

156 2 Consider. To promote the Fear of God.
with an Eye of Pity upon me, and Turn
away thy Wrath from me. Yea, so Turn
me from my Sins unto thy Blessed self,
That thou mayst take Pleasure in me, &
delight to shew Favour unto me. Which
I humbly Implore at thy merciful Hands,
for my Blessed Saviour's Sake. Amen.

2. CONSIDERATION,

To promote the Fear of GOD.
Psal. IXXVI, vii. Thou, even thou
art to be Feared.

TO have no Fear of God before one's
Eyes, *uses to be mention'd with horror,*
as incident only to some heinous Malefactor.
But take this Fear, as God's word describes
it, comprizing all the Duties of a holy serious
Religion, And O how many, counted none
of the Worst; yet but Scoff it as Silly, and a
peice of Nicety? They'l not so much as pre-
tend to follow the Lord fully; whatever
he commands to the contrary. To be tyed up
from Venturing on any thing that he Forbids,
They are ready to cry out, Intolerable! To
go in continual Care of Approving my Heart
to him that sees in Secret, and not dare to
omit my Prayers; Yea, to be for Perfect-
ing holiness in the Fear of God; How
confident are the most of their Good-Condition,
without any of this Circum-Spection?

But

2. Consider. To promote the Fear of God. 157
But leaving others to their Judge, Let me
Inspect myself, to see that the Fear of God
be in me of a Truth; That I fear him with
the humble Reverence, & ingenious Regard
of a dear dutiful Child, to the best Father;
And not with the servile Awe of a base Slave,
that lives in dread of a cruel Task-master.
For the true Fear of God is very Consistent
with his Love: Yea, 'tis the very Product
and Preservative of it. For therefore do I
Fear my Heavenly Father, because I Love
him, and am afraid to Lose him. And shal
I not Fear him, who has all the Power over
me, to do what he will with me? Shall I
make bold to Grow upon him; when I can no
more escape his Eye, than his Hand; and
whose Judgment will pass upon all without
Partiality, thereafter as he finds 'em? But,
as a Father Pities his Children, so he Pi-
ties them that Fear him. And when thus
I do Fear him, never need I live in dread of
any in the World beside him. So far is it from
being a doleful Life, to Live in God's Fear,
That we are assur'd, Psal. 25. 13. His Soul
shall dwell at Ease that Feares the Lord:
And the man, is pronounced Blessed,
who so Feareth allway. Pro. 28. 14.
But whoever will venture to Slice the most
High, and deride them, as poor Sneaks, who
dare not do the Like, still I shal subscribe to
that positive determination, Eccles. 8. 12.
Surely I know this, that it shal be well
with

158 2. Consider. To promote the Fear of God, with them that Fear God. Upon him I ever hang for Life and Breath, and all things; Quickly shall I Dye, and fall into his Hands, who will Judge me not after my Conceit; but according to Truth. And who may stand in his Sight, when he is Angry? Even Nobles and Kings; (those Grandees of the Earth, who keep others so much in Awe,) shall fly to Hide from him; but cannot Avoid him; who shall strike even thro' Kings, in the Day of his Wrath. So Fearful a thing as it, to fall into the hands of the Living God. And how sorrowful an End will they find of their wicked Reign, who had no Fear of God before their Eyes; and were such a Scourge and Plague to this miserable World; when after all the Scorn that they made of Goe's words and Judgments, they shall find and feel what none could make 'em beleive; to force from 'em, the bitter Out-cry, That their Punishment is greater than they can Bear.

Now, foreseeing this, Never can I Envy the Prosperity of any that Live Ungodly, and carry it off Audaciously; scorning the whole Generation of them that Fear the Lord. Instead of Pining at 'em, Let my Heart bleed for 'em; whose Triumphant is so Short, & their following Anguish never to End. Let me not Fear their Faces, who Fear not the Lord's Judgments. And be Guilt never so Touchy; Tho' they have the
poyson

P R A Y E R, For the Fear of God. 159

poysen of Asps, to throw at any that offer to Disgrace their filthy Lusts; and he must come upon the sharps, who strikes at those Darlings; I know who is more than any to be Feared; and in his Cause I may barden my Face: Yea, such Courage is necessary, to do one's Duty, among the Ungodly. And going upon warrantable Grounds, by Prudential Rules, I must dare to do, what I ought, come of it what will. Men's Wrath is Contemptible; and God can Restrain it: But God's Wrath is Intolerable; No Enduring it.

T H O U, even thou, O Lord, art to be Feared: And who may stand in thy Sight when once thou art Angry? O Sanctify my Heart with thy Grace, that I may Sanctify the Lord God in my Heart; & make him my Fear and my Dread: Not Flattering any in their Vices, for Fear of their Faces: Give me the Heart of Eleph, softened with thy holy Fear; and in thy cause, an Undaunted Face, hardened against the Fear of thy Foes. O put thy Fear into my Heart; and let it be the spring and Principle of all holy Conversation and Godliness in my Life. So may I, (as a dear Child,) Fear thee all the days of my Life, that I may not Dread thee, as a hateful Slave, in the great Day of thy Wrath. Deliver me from that Fear of Man which

160 3. Considera. To promote Faith in Christ
is a Snare in the way of my Duty : And
give me such a Fear of thy Name, as may
make me Afraid to Sin against thy Word.
Such an awful Regard of thy Majesty,
That in thy Fear, I may depart from Ini-
quity. O help me to Work out my own
Salvation with Fear and Trembling : And to
Save others with Fear, Pulling 'em as Brands
out of the Fire. Thus let me pass the Time
of my Sojurning here in thy Fear : that I
may end this Life in thy Faith and Love;
and spend a much better Life forever in
thy Kingdom and Glory. Amen.

The Third CONSIDERATION.

To Promote Faith in Christ.

2. Chron. xx. xx. Beleive in the Lord
Your God : So shal you be Established.

My long custom of Sinning makes me
afraid of incurring further Guilt of
Presumption, in Beleiving. But as my Ne-
cessity throws me upon it, So the good Word
of God Emboldens me in it. Not only Per-
mitting, but Commanding me, to Beleive
on the Name of his Son ; Thro' whom his
Mercy flows plentifully, even upon the most
Unworthy. So wonderful is the kind Pro-
vision of Heaven, To save those by Faith in
another ; who could not be Saved by any
Works

3 Consider. To promote Faith in Christ. 161

Works of their own: And so, has made that Salvation Easy, which else would have been Impossible. Yet how frowardly have I understood that Grace of God bringing Salvation, which is the only way in which I can be Safe and Happy? Presuming on my own Sufficiency, without hanging upon foreign Succour, or being Beholden to another; Slow in Believing on that Name, than which there's no other under Heaven, whereby I can be Saved; Nor any Rest to my Soul, but by Trusting in the Name of the Lord, and staying my self upon my God. What I must do then, not only in point of Duty, but to secure my own Tranquillity, I will do it; And (thro' his help,) be Bold in my God; and cast my self upon the Lord, my Strength, my Righteousness, and my Redeemer; Looking for the Mercy of our Lord Jesus Christ unto Eternal Life.

Why art thou cast down then, O my Soul? and why disquieted within me? Hope thou in God, For I shall yet Praise him. And tho' I walk thro' the Vale of the shadow of Death, I will fear no undoing Evil; while the Lord is my Rock, my Refuge, my Defence and Salvation. Let high and Lofly Spirits scorn this way of Faith, and me, as a Credulous Fool, for taking it; While too Elate, and confident of their own Sufficiency; By such Arrogance and Vanity, they may Feel themselves out of

M

at

162 3 Consider. To promote Faith in Christ,
all their Heaven and Felicity. And while
Ruffling with their Ability's, and Trumpet-
ing their own Achievements, There are
Little ones who Believe in Christ, that
shall enter into his Kingdom before 'em.
For he has Entail'd it on the Poor in Spirit,
even as their Free-hold; And the sweet Voice
of his Gospel is, Believe in the Lord Jesus,
and thou shalt be Saved. Whoever de-
preciate this Faith, as an Underling Grace,
(if any at all,) and leave the Trusting part
to Fools; One of these, He who better under-
stood this matter, (whereof he was a great
Preacher,) Profess'd himself to be, 1 Cor.
4. 10. We are Fools for Christ. His Wis-
dom was, to despise all else, even his own
Righteousness, which was by the Law;
That he might be found in Christ, having
that, which is thro' the Faith of him.
Let Atheists make a Jest of this Faith;
and Pelagians, with their Undersetters,
drive it down next to Nothing; but only as
some of the Christian Colours; while them-
selves, (Sword in Hand,) think to Storm
Heaven; Not beholden to the Saviour him-
self; His faithful Soldiers indeed (they) are
better Instructed, than to cast such Con-
tempt on the great Captain of their Sal-
vation; And never pretend to come there, but
only under his Umbrage, and thro' his Me-
rits. Genuine Sons of the Church are taught
such Wisdom, as well as Manners.

3 Consider. To promote Faith in Christ. 163

Of which number may I be found; Rich
in Faith, how Despicable soever in the World;
An Assertor of that Grace and Truth,
which came by Jesus Christ. In defence
also of the Joy and Peace of my Life; which
I am sure to Lose, together with my Faith,
and Trusting in him, for the Salvation of my
Soul. Having nothing so Good; indeed,
nothing else, to which I dare Trust. After
I have done my utmost in the way of Perfor-
mance, I throw it all down at his Feet, as to
any Dependence. But never will I be Ca-
vill'd or Ruffled out of this Trust. Tho' I
cannot still hold the Faith of Evidence; Still
will I Retain the Faith of Adherence. As
long as I Fear the Lord, and yet my self to
follow his Word, I will be encouraged,
Heb. 3. 6. Hold fast the Confidence, and
Rejoycing of Hope, to the End. And in
Cloudy times, and any great Tryals, I learn
of the Father of the Faithful, Rom. 4. 18.
To believe in Hope, even against Hope:
Expecting such things, as not only Puzzle,
but Overset my Faith. Not staggering
thro' Unbelief, but strong in Faith, gi-
ving Glory to God. ver. 20. Depending
on his Power, Mercy and Faithfulness; How-
ever Unlike or Undeserving I find my self,
to see the happy Accomplishment upon me.
Tho' according to humane Rules, I should ne-
ver find a Reconciled God, without Satis-
fying his Justice: Yet his Word tells me,

164 3Consider. To promote Faith in Christ.
Rom. 5. 1. Being Justify'd by Faith, I
may have Peace with God thro' Jesus
Christ our Lord. And (Chap. 4. 5.) To
him who worketh not, but Believeth on
him who Justify's the Ungodly, (one that
has nothing to Give, and does even nothing
but Offend,) his Faith is counted for
Righteousness. And (Chap. 3. 24.) Even
such as have sinned, and come short of
the Glory of God, are Justified freely by
his Grace, thro' the Redemption that is
in Jesus Christ. Here, then, is a door open,
even for me a Sinner to come in, and find
Pardoning Mercy, and gracious Favour, with
Heaven's Offered Mercy : When to me it
is given to believe on the Name of
the Son of God, I have Life thro'
his Name. John 1. 12. Therefore will I
not be Faithless, but Believe the Love that
God has to me. The Love discover'd by
his Looking upon me in my Blood, call-
ing me by his Grace, Opening the Way of
Salvation before me, and Drawing me to
follow it : And after many Revolts, still
Healing my Backslidings ; Restoring
my Soul, and leading me in Paths of
Righteousness for his Name-sake : Shall
I distrust such tryed Faithfulness and Good-
ness ? No : Thro' Christ strengthening
me, I never will. Yet-----

O LORD of Love, and God of all Grace! Who knowest my Frame and Frailty, I beseech thee, Leave me not to my self, nor withdraw from me the preventing and Assisting Influence of thy Holy Spirit. Let the Life which I now Live, be by the Faith of the Son of God, who Loved me, and gave himself for me. Let my Faith be in Sincerity, and with Constancy; Not Failing in me, but growing upon me. When upon the right Believing, so much depend our Holy Living here, and our Eternal Life hereafter; Give me, Lord, a zealous Concern, for the Faith of thy Gospel, once deliver'd to the Saints. Make me Sound in it, and to abound in the holy Fruits of it. That I may both Secure my Salvation in the hands of my Saviour; and also Adorn my Profession, in the sight of every Observer. O Let me ever hold fast, not only the Profession of my Faith, but my Affiance in the Lord my Righteousness, and my Redeemer. So Looking to him, and giving up my self to Follow him, That I may never be Asham'd of my Hope, but Believe to the Saving of the Soul. Amen.

IV. CONSIDERATION.

To Promote the LOVE of GOD.

Josh. xxiii. xi. Take good heed to yourselves, that you Love the Lord your God.

TO Love the Lord my God, *what is it, but with my Soul's Desire to Long after him; with my Heart's Delight to Rest in him; and to make it the great Care of my Life, to Please and Enjoy him? To be still Minding and Seeking him; and Afraid of every thing that would Seperate me from him. Now to Love that which is Lovely, Even common Nature gives a Byas; and all the Rational sense of Mankind owns the Obligation, Tea feels the Inclination. But among all the Variety of things Lovely, which solicit for my Heart, O what can ever come in Competition, to bear any manner of Comparison with him that Made 'em, and who gives 'em all the Good that is in 'em? And did not my Lord Make the World? Not for his own Benefit, who could never be Bettered by it; But that the Multitude of Creatures in it, might be the Better for Him that made it. All that's most Lovely in the whole Creation, What is it, but some Sparks of his Eternal Light, some poor Drops from his immense Ocean of all Good? This I am assur'd*

of

of in the Theory ; That nothing among all the Creatures, can ever come in Competition with him that Made it, and gave it all that Good which is in it. Yet Alas, in Practice, How does the Neighbourhood of things Agreeable to my Senses, Pervert my Judgment ; Till I give the Preference even to Dross and Dirt, above the only precious Good, which infinitely Outweighs all the Good of this World ? But if I would not still be thus Abused, Cheated, and Ruined, never let me make the sad Choice, to set my Heart upon that which can never Fill it, and which (in a very little while) will for ever Fail it. If I am indeed for Goodness, let me seek it where it is, in the infinite Fulness ; and where I shall find it in the Everlasting Continuance. Let me not dabble in the poor broken Cisterns ; When I may Sate and revive my Soul at the Eternal Fountain of Living Waters. My God is all Goodness and Sweetness, all Riches & Fulness, all Beauty and Glory, all Joy & Bliss : Every thing, to Enrich and Adorn my Soul ; Fully to content me, and for ever to Please me. O what would I have, but in him I shall find, and what I there find, never Lose.

But does my Soul ask, What's all this Goodness to me, if he have no Love for me ? And what Proofs would I have of his Love ? How is it, that I reckon or desire to Know it ? Will nothing satisfy but a Voice from Hea-

168 4 Consider. To promote the Love of God
ven to Declare it? Has he not shew'd it in
such real Proofs as we use to count mych su-
rer than Words? If Patience and Mainte-
nance, Bounty and Liberality, Gift upon Gift,
even perpetually, (and sometimes most remark-
ably, and wonderfully, as with a Hand reach'd
out from Heaven, to surprize me; beyond
what I had in my Heart to wish, or even in
my Mind, to Think;) If all this will not
serve for my Conviction; What would I
have? To whom in the World do I owe so
much as to my God? What Friend ever had
I so Kind? Which Friend did not he make
Kind; and Incline their Hearts, and Direct
their Hands, to Impart and convey somewhat
Wanting or Pleasing, from Him to me? Who
would ever Bear with me, as he has done?
Who could ever be Kind to me, as he has been?
Who Keeps me, and gives me still all my
Comforts and Good things? Who makes
me to Differ? And what have I that I did
not Receive from Above? And if they be all
the Gifts of his Grace and Love, shall I not
Bless and Love the Gracious Giver? Yea,
tho' they be Common blessings; The more
Common to me, the more should I Love the
Hand that is never Weary so to do for me.

But am I put off only with th: Good things
of this I life? Has not my Soul also been re-
member'd in Mercy and Love? Has he not
given me his Son to Redem me, his Word
to instruct me, his Spirit to strive with me,
his

4. Consider. To promote the Love of God. 169
his Messengers to call upon me? And, under
all my Neglects of his gracious Means, and
all my Falshood in his Covenant, Do not I
see the Mercy and Long-suffering, that so
Bears with me, and still opens a door of Hope
to me; and calls me to Turn and Live;
to come to him, and be Eased, to Look to
him and be Saved? To ask of him, and
Receive all that I can need or wish from him?
Are not here Riches of Grace, and Wonders
of Love? Could I ever have been so us'd by
any upon Earth, whom I had so Abused? O
no. My Lord is God and not Man: And
his Ways and Thoughts are nothing like
ours; To be so exceeding Good and Kind,
even to the Evil and Unthankful. Has he
been to me a Wilderness, a Land of Dark-
ness? Have I not found him a Merciful
Father, a bountiful Provider; Calling me
by his Grace, and Drawing me to his Christ,
Opening my Eyes, & Conquering my Heart,
Forgiving my Iniquity, Relieving my Mi-
sery; Nor Turning me once only, but often
Recovering me, out of my Apostacy; and
still doing Good to Soul as well as Body? O
My Heart! Canst thou Ponder all this, and
still be Cold and Dull and Dead to his Love?
Will not Mercy Gain upon thee; Will not
Kindness melt thee? Will not Love Win
thee? Will not the Grace which brings
Salvation for ever Engage thee?

O my

O my God! I am *asham'd* of my self; I *abhor* my self; That I should be so *Averse* to thy Love, who hast done so much eternally to secure my Heart to thy self: That I should take no more *Pleasure* in the Lord of Love, the Giver of all my Good, whatever it is that I have, whether in *Hand* or in *Hope*. O Lord Almighty! Thou only, who didst *Make* the Heart, canst *Mend* it, and *Fashion* it, after thy *own* Heart. O shew the *Power* of thy *Hand*, and the *Pity* of thy *Heart*, in doing that which all the *World* else cannot do for me; To make my Heart *right with* God; and *Draw* and *Joyn* it to Thy self; To *Inflame* it with thy *Heavenly Fire*, and make it *Abound* in thy *blessed Love*. O give it, Lord, such a *Turn*, by the *Power from on high*, and by the discovery of thy *Everlasting Love in Christ Jesus*, wherewith thou hast *Loved* me; as may quite *Overcome*, and for ever *Ensure* it to my God; That I may look with *Disdain* upon every thing in the *World*, which would steal away my Heart, and pluck me out of thy *Hands*, and seduce me from my *Fidelity* in thy *Covenant*. O that it may be the *Solace* of my *Soul*, and the *Pleasure* of my *Life*, to *Love* and *Please* my God! Give me, Lord, I beseech thee, such a *Love* to thee, as may *smooth* the way of my *Duty*, to make it *sweet*

171 5 Consider. Against Love of the World
sweet and Easy. That I may Love to be
Employed for thee, Rejoyce to Attend upon
thee, Delight to do thy Will, and still serve
thee with Gladness; never so well Pleased
with my self, as when doing the things
Pleasing to my God, thro' Jesus Christ. A-
men.

V CONSIDERATION

To Raise the Heart above the
LOVE of this WORLD.

1 Joh. xi. xv. Love not the World, nei-
ther the things that are in the World.

NOT Love the World! My Storehouse,
and my Nurse, without which I could
not Live? What Malignity in it, to run
us into Enmity against the Maker of it? Is
it not a mighty House, furnisht with Rich
Materials, and hung with beautiful Orna-
ments; Leading us, not only into the Know-
ledge, but also the Love of him that has so
bountifully Provided for us? 'Tis true: The
World, as it is God's Creature, & the Work
of his hands, so Wonderful and Amiable,
highly deserves our Study and Admiration.
But the World, as denoting its Wealth,
Pleasure, and Honour, is so full of Danger,
and Laid with such numerous Snares, as be-
tray

172 5 Consider. Against Love of the World.
tray them who are taken upon it, into the foolish & hurtful Lusts, which drown Men in Destruction and Perdition. And here is the Peril still the greater, because the less Suspected. Men's Need of it, makes 'em so bold to Abuse it; and then, to plead Necessity, for Transgressing of their Duty. But when the Rich and Great and Alluring things of this World, are made my main End, and the eager Addictness to them is become my settled Temper; then do they turn to the sad occasions of my dangerous Falling: And the Confidence of my Safety, will but the sooner betray me into Misery. Such is the Deceitfulness of Riches, Mat. 13. 22. to blind the Guilty, & make 'em think they are doing things Praise-worthy. And then none's the Miser, nor the Worldling: Nobody Loves the World; tho' almost every one dotes upon it, and is greedy of Gain; (Peradventure none of the most Honest :) But can sell his Integrity, even for a small piece of money, & pawn his Soul to get the World. Here then, it concerns me to Examine my self, and narrowly search my Heart: Whether I am not all for Sparing and Saving, & sit hatching over the World's Good, as if it were the Chief Good; ready to Coyn false Doctrine, for the saving of some other Coyn. And when I have most of the World's Good, do the Least Good with it; Setting the Worldly Interest above that of my Saviour;

5 Consider. Against Love of the World. 173

and while he has the Name; Mammon goes away with the Love and Service: Catching at him for a Shift; but Enjoyning the Creatures with all my Heart. O How much then do I need to be Weaned from the World's Breasts; where I Lye sucking in, to please my Flesh, that which is like to be the Poyson of my Soul? And what should so Terrify me out of such predominant Love of the World, as that it is Inconsistent with the Love of God? For as no Man can Serve, so neither can he Love, God and Mammon: The Love Commanding the Service; So that what we are most Taken with, we are most ready to do even any thing for it. And here, I cannot parcel out my self between God & his Rival; where there is such a contrariety; that the Friendship of the World is Enmity with God. Jam. 4. 4. So much at my Peril its, to have the World, as the Israelites had their Quails, with the Wrath of God; To Weary my self in this World, only to be Undone in the next; and then, for a whole Eternity, bewail & Curse the Folly. Never may I so venture my Soul, in taking the dead Hold of this World; But dread its Friendship, more than all its Enmity; and be so Crucify'd to it, that I may be above the Peril to be Undone by it.

And if I well Consider, What shall I find so Charming in it, to Entangle my Heart

174 5 Consider. Against Love of the World
Heart with it? Nothing but what's below
the Love of a precious Immortal Soul,
Made for the Eternal Enjoyment of God
& Heaven: And I cannot cast a fouler
Contempt upon it, than to lay out my main
Concern for that Vile Body, which is now
but a Bundle of Fith, and will shortly be a
heap of noisom Corruption. Whatever any
rank of the height of Living; 'Tis a Low
Sordid kind of Life, to be Pinn'd down to
this World. Even those that are deep in the
Guilt, are yet asham'd to own it. He's a
Man of Low mean Designs, that's all for
Back and Belly, or a Bargain. Even the
Great Man, thus makes himself a very
mean, & despicable Earth-worm. None
more baffled in the Satisfaction and Heart
Ease which he seeks; No greater stranger
to true Tranquility & Felicity. None
more violently & quickly torn & hurry'd out
of their beloved World, in the midst of all
their Rumble and Ploddings; carrying no-
thing but the Guilt & horror of their Sin
and Folly, away with 'em. O may I not only
Reason, but Pluck my self from the Love of
such a World, which I have Vowed to Re-
nounce, as the Enemy of my Lord, as well
as of my Soul! May I never affect such a Flesh
Pleasing frate of Life, as should lay my way
with deadly Snares, to Entangle my Heart.
Tho' Plenty & Neatness & Conveniency, may
be used to innocent Purposes, by such as have

Wisdom

5 Consider. Against Love of the World. 175
Wisdom & Grace; and 'tis no Obligation
of Christianity, to Live Sordidly, when God
has given me wherewithall to Live hand-
somly; Yet is it not at all Consistent with
my Heavenly Profession, to fill my Head
still with new Projects, for finer matters in
this place of my Pilgrimage; or further
Additions to that Load, which peradventure,
may be too Heavy for me already. For
here's my danger, of making this World's
provisions & Comforts, (which should be
the Stairs of Ascention to my God,) the
Wall of Seperation, to Bar and keep me
from him.

O may I Live by Faith upon God my
Saviour; whose Example has stain'd &
flurr'd all the Pride & Glory of this
World; in Passing it by, with the greatest
Contempt: and tho' he had all at Com-
mand; Yet utterly declin'd it. And may
I Live by Faith upon that other World,
whither he is gone; as much surpassing this,
as the Sun Excells a Clod of Clay; Look-
ing on all for which Men so tear and scram-
ble here, but as the Bones & scraps, thrown
under the Table by my Heavenly Father;
who has prepared for his Children elsewhere,
things infinitely Better. And because he has
Provided, so, Like himself, is not ashamed
to be called their God. May I meet with
such Fellow-Travellers here, as bratten on
themselves & others, by keeping those Hea-
venly

176 *Prayer, Against Love of the World.*
only things Warm upon their Hearts.
And may I use my own Faith, & Meditati-
ons, & Prayers, as the Wings to help me up!
so shall I have the best Comfort this World
can give; by sitting thus Loose to it; and
not Troubling my self, and all about me,
in the keen Pursuits of it; As having in my
Eye & Aim, that which will perfectly Con-
tent me, unspeakably Delight me, & never
Fail me.

O my God! my Chief, my only Sa-
tisfying and Everlasting Good! Amidst
all the Fulness and Comforts of this World,
I shall be Empty and Uneasy; Till in
the Enjoyment of thy Blessed self, I am
made for ever Happy. Thou mightest,
Lord, Leave me to Perish in my wretch-
ed Choice; Preferring the Friendship of the
World, above the Love of my God. But
I beseech thee, in Mercy, Pardon my
Apostacy; and Receive me Graciously. Open
before me thy Heaven; To Redeem
me from the Earth. Take my Heart
off the Fondness for this World. Crucify me
to it; Save me from it: And help me,
by my Faith, to Live Above it. Yea, so
Engage my Heart to Thy self, That I may
abound in thy Love; full of Desires, to be
ever with the Lord; Out of this Foreign
Country, at my blessed Home, in thy E-
ternal Heavenly Glory. Amen.

6 CONSIDERATION.

To Promote JUSTICE and
FAIR-DEALING.

H E B. xiii. xviii. Having a good Conscience, in all things willing to Live Honestly.

IF Common Honesty and punctual Justice be the Property and Vertue, for which many Heathens have been Famed; How black is the Reproach, and how heinous the Guilt upon any that own the Christian-Name, here to betray 'emselves, and give the Enemy's of the Lord occasion to Blasphem-? The Wronging of my Neighbour, 'Tis indeed Sinning against the Lord, who has strictly forbidden it, in his Word. And what's all my Piety without Honesty, but mere Hypocrisy? As long as I am dishonest & Unjust, all my best Profession is but a vain Religion. No good Conscience, if not void of Offence towards Men, as well as God. Act. 24. 16. None of my Devotion will Compound for any Fraud or Oppression. But by such Injurious Dealing I shall not only Lose my self here on Earth, but forfeit my Title to that Kingdom of Heaven, which the Unrighteous shall not Inherit.

N

I Cor.

1 Cor. 6. 9. O How unlike is he, for Communion with the Holy God, that's not fit to Live among Honest Men? As Light as any may make of this matter, The Lord is the Avenger of all such, as go beyond or defraud their Brother in any matter. 1 Thes. 4. 6. When the Charge of God is, Do no Wrong. Jer. 22. 3. Whoever can make Light, or but a Jest, of what he so strictly Forbids, never let me venture upon it; Not only, for the Infamy of Knavery, and the stab to my Religion, (when it may be said, He will not Swear, nor be Drunk, but makes nothing to Lye and Over-reach, is not to be Trusted;) But for the Conscience of my Duty, and the Peace of my Mind; That my Heart may not hang as a Clog in my breast, and my Ill-dealing fly as a Fury in my face; to blast all my Comfort on Earth, as well as Bar my Entrance into Heaven. Let me be Conscientious and punctual to my Word; and without Exception, in my Traffique; Rendring to all their Dues; and never warping from the Rules of Truth & Justice, for Fear, or Favour; for filthy Lucre, or any sinister Respect whatsoever. Neither tempted by Poverty, nor by an Inviting Opportunity, nor by Secrecy, or by another's Necessity, or Simplicity, to Cheat and Defraud, to be a Thief or a Knave, To Prevaricate, and abuse the Truth; To Sciew and wring, and get all that ever I can; tho' I know it

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to be beyond what's Right; But still let me put my self in the Circumstances of those with whom I am concern'd; and do as I myself would Expect, and desire to Receive.

Never may I speak what I know to be False, with a purpose to Deceive, and abuse the bearers Beleif. Never let my Tongue & Heart hang such contrary ways, To Equivo- cate & hold the Truth in Unrighteons- nels; To speak against my own Knowledge and Conscience, Thro' Pride, Covetousness or any ill Design; as a Prevaricator, and one of no Principle; that's better Known, than to gain Belief. Nor let me ever act but so much as the Jocosse Lyar, & such a Fool, as makes a Mock of the Sin, which Leads to Hell.

As bad as the World is, it cry's shame of such a Lyar, as an Infamous Creature. And what could more confound me than to be catch'd in a Lye; with which I cannot endure to be Charg'd? It carry's a Brand so contrary, not only to Piety, but to all Ingenuity, That every body has a sling at the Lyar. as a Supplan- ner, who helps to shatter and Ruine those In- terests which men may count dearer than their Lives.

And shall I be nettled at the Shame, tho' I pick not at the Guilt? Thus may I make the Abused Person cry out, as Psal. 120. 2. De- liver my Soul, O Lord from Lying Lips, and from a deceitful Tongue. Many that go off at the Gibbet may less deserve it, than

Such a Lyar, that is Hell's Emiffary, and even the Firebrand of a Neighbourhood; set on work by the Father of Lyes; and therefore to be paid the Devil's Wages, for following his Trade: To have his part (with all Lyars) in the Lake which burns with Fire and Brimstone. Rev. 21. 8. Such, whose Mouth is as the mouth of Hell, He may Conclude himself Sure of 'em, when so he Speaks thro' 'em: When their Lewdness & Hardness, Fraud and Falshood, runs them into this Shelter, they are more Stigmatiz'd, than to be Trusted, and too far gone to be Recovered.

O may I ever detest that dealing which needs the cover of such a Plaister. Like the Righteous Man, Prov. 13. 5. Who not only shuns, but Hates Lying; may I Forbear it, because I Abhor it; And get the Habit of Speaking so sincerely, Candidly, and Punctually, That all who know me, may depend upon my bare Word, without an Oath, and count themselves Safe enough, to Believe it, when they do but hear me Say it.

To promote this good Mind, and the fair Dealing, as well as Veracity in Speaking, may I be Content with my Lot, and such things as I have; Acquiescing in the Dispositions of God's good Providence, how Low soever I may be in the World; never reck'ning to Benefit my self, by Hurting another. Nor let me be Prodigal in my Expences, to

my Pride or Lust, with that which should pay my Debts, and do Justice ; But provide things Honest in the sight of all Men ; to deserve a good Report ; as the next way to find the more Favour. Let me be Diligent in my Place, and by Industry, help to secure my Honesty ; That I may not run my self into such straits, as should throw me upon Ill shifts. Let me not so much as Harbour a Dishonest thought in my Mind ; nor suffer, but Check any who belong to me, that I find Tampering at the wicked Trade. Yes, Let me Lay up my Treasure in Heaven ; That being so Richly Provided Above, I may not scramble by any Ill-ways, to Help my self now upon Earth : But Despise all that's here to be Got, for the sake of that in my Eye, upon which I have set my Heart.

O LORD, the God of Truth ! Who Lovest Righteousness, and requirest Truth in the Inward Parts, Unto Thee, the Searcher of Hearts, and Judge of all, I acknowledge and bewail all the Fraud and Falshood, whereof at any time, in any Way, I have been Guilty : Whether it be Remember'd or Forgotten by me, Gracious Father, Remember it not against me : But give me Repentance for it, and Forgiveness of it, thro' the Lord our Righteousness. And in him, let me be found, having a better Righteousness than any of my Own ;

and Indu'd also with such *Fruth* and *Sincerity*, that my *Heart* may not *Condemn* me, nor any else have cause to *Upbraid* me: But that I may *walk in my Integrity* and *Uprightness* before thee; *Rendring* to all their *Dues*; and be punctual and *Just* in all my *Dealings*. Instead of giving *Offence*, *Shining as a Light in the World*; To the *Tranquility* of my *Mind*, the *Adorning* of my *Profession*, and the *Glory* of thy *Name* thro' the *Grace* of *Jesus Christ* my *Saviour*. Amen.

7 CONSIDERATION

To Promote TEMPERANCE and MORTIFICATION.

1 Cor. ix. xxvii. I keep under my Body.

Nature inclines me to Spare my self, and gives me the Caution, not to Keep my Body too Low: But Religion lays upon me the Curb, and warns, not to keep it too High. Either of the Extremes may, (if true,) Unfit it for Business: yet from the former, even Self-Love will set me out of Danger. When, for the later, still I carry an Enemy within, which may Please me into my Ruine. This, therefore, (as the more

Difficult

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Difficult to Conquer,) calls for more of my Labour. And when my LORD enjoyns me to Deny my self, How Cross soever it may appear to my Sense, I must chager it upon my Conscience. Not can I be more truly Kind to my self, than in weakening and Killing the Lusts, which War against my Soul, i. e. My Better self. Because Flesh-Pleasing is the ready way to utter Undoing; And they that are all for Humouring and Pampering the Body, take the course for ever to Lose it, together with the Soul; And in such their Easy, and Merry kind of Life, they are running down upon the Bitter pains of Eternal Death.

Shall I then, look with an Invidious Eye upon the Gluttons & Drunkards, all whose Life is Guzzling and Cramming, and Catering for Excesses or Dainties? Or can I Envy any Epicures & Wantons, that bear all Time Heavy upon their Hands, but what's spent in Playing & Fooling? Or Envy the Lascivious beasts, that are instigated, by the Unclean Spirit, to run Joking & frolicking upon the Odious Wickedness, Whose End & Doom is the Lake which burns with Fire & Brimstone? Wretched Creatures who are for taking Hell by Violence, in their Wild way of Committing all Uncleaness with Greediness. May I ever have better Pleasures, or none; rather than those that carry such dreadful Stings in their tails: Ne-

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Never let my Desires so run out upon the Forbidden things; Nor let me be hot and Eager upon the Pleasures of this Life; tho' they be such as are not in themselves Unlawful. Even in Eating & Drinking, not Ruled only by my Appetite, or others Solicitation, but by my Reason & Religion: to take only what shall promote my Business, and not Unfit me for it: Nor Pamper my Body, to send Leanness into my Soul. Let me not Indulge to the Idleness, Dalliance, or Corrupt Communication, which throw Fuel upon the Flame of Lust; Nor cherish the filthy thoughts, which make my Soul a Stew; But shun the Occasions of Falling, & Resist the Temptations to such Wickedness; Yea, signify my Abhorrence and Indignation against it. Never Playing with that Fire of Lust, which kindles the Fire of God's Wrath, But while Impertinents & Wantons (Beasts of the People,) walk in the Vanity of their Minds, & Indulge to a Licentious Life after the Flesh; May I make it appear, that I know better things, & have more of God's Fear before my Eyes, & more of his Love in my Heart, than to Imitate such Patterns, & sell my Soul & Heaven, for such base Momentary Gratifications, which soon hurry the mad Rakes from their Frolicking & Ranting, upon the Eternal Weeping and Wailing. Yea, let me shew a much better Pattern, in my Sobriety & Abstinence, my

Gravity

Gravity & Contenance, my Unexceptionable Way & Exemplary Life; that my Light may shine before Men, & my Soul have Confidence towards God; That I may solace my self in the Light of his Countenance, as a previous Heaven upon Earth; & sweetly experience the tokens of his Love, which is better than Life. And then, while some Pity or Deride me, as Comfortless or Melancholly, yet shall I Rejoyce, even with Joy unspeakable & full of Glory.

I Abase & Humble my self before thee, Holy God, for all the Liberties that I have taken, to Live after the Course of this vain wicked World; and after my own foolish and hurtful Lusts. O Forgive & Heal all such Guilt which I am Conscious to have contracted; Or which thou, that art greater than my Heart, knowest me to have Committed. Create in me a Clean Heart, O God, and make my Body also a meet Temple for thy Holy Spirit. Help me, by thy powerful Grace, to bring it into Subjection, and to possess my Vessel in Sanctification, and Honour. Not making Provision for the Flesh to fulfil its Lusts, nor running with Infamous Libertines, to their Excess of Riot; But so Mortifying the deeds of the Body, that I may Live; Live Holily here, to the Glory of thy Name; and hereafter Live most Blessedly for ever, in the Glory of thy Kingdom. Amen.

8 CONSIDERATION.

To Promote Brotherly LOVE
and UNITY.

PHIL. ii. ii. Be like Minded, having the same Love, being of one Accord.

WHat Comfort of Living, where's nothing but Clashing and Jarring? And what Unity without Charity, but such a Conjunction, as tying the Living to the Dead; or platting Sepents together to sting one another? Where is the same Mind, I may expect sweet Accord. But then the Union must be founded in Truth & Piety; or 'twill be but a wicked Confederacy: Like Gebal and Ammon, and Amaleck, Philistians and Tyrians, all Combining against the Israel of God. So are the Scales of the Leviathan, (King of Pride,) compact & Seal'd together in his Defence; That he may securely carry off his Prey. And such is the Brotherhood in Iniquity, a Combination upon no good Occasion; to credit none but sorry matters, and maintain a Cause that gets small Reputation, by such kind of Abettors.

I must endeavour to keep the Unity of the Spirit in the bond of Peace Eph. 4. 3.

Not

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Not make Divisions in the Church; which like a Natural Body, under the Head, has the same Life running thro' all its Members. And (ver. 2.) I and my Brethren are charg'd with all Lowliness and Meekness, and Long-Suffering to Forbear one another in Love. Which Forbearance supposes somewhat in my Fellow-Members to be Born with, that may be disagreeable to my Opinion, or against my Inclination: And then binds me to Imitate the Lowliness of my Saviour, in stooping to another; and also his Meekness, in Bearing with a Neighbour. Not to engage in Battle with him, because he does not, (peradventure cannot,) think just as I do. Tho' he may be more in the Right, or a Better Man than my self.

Charity is the shining Vertue, of high Excellency, as well as of great Necessity. But I dare not so disparage this Catholick Grace, as to Confine it only to my own Party: When my Lord commands me to extend it even to an Enemy: And my Rule binds me, So far as in me ly's, to live Peaceably with all Men. Rom. 12. 18.

Tho' there's the Lawful and Needful contending with the Wicked; Not to Suffer the Sin upon 'em, which threatens Ruine to them; Yet if the Man be not Scandalously wicked in his Morralls, but (as I imagin,) wrong in his Judgment, Peradventure I may need Forbearance on the account of such Mistakes,

188 8 Consider. To promote Love & Unity. stakes, as well as He. Or tho' I may think my self oblig'd to Capitulate with him, Yet I am sure, it ought to be in the Spirit of Meekness, considering my self. Gal. 6. 1. Yea, 'tis one of the Evidences of my Adoption, To Love the Brethren. Therefore, would I be Tender of Engaging against any, who seem to be begotten of the same Immortal Heavenly Seed. Nor do I much dread the hurt of a Mistake here, on the Charitable side, in taking them who Appear well, to be Better than really they are.

Tho' it be not wearing the same Dress, but possessing the same Life, which distinguisheth the Children of God from the rest of the World: Yet his Word gives us certain Signs, by which to discern 'em. Such as, Doing Righteousness, Following Holiness, Loving the Brethren, being Peace-makers, and (commonly.) such as are Persecuted for Righteousness-Sake.

And I cannot but bear a Warm-Heart towards any, on whom I see such Characters. Yea, most heartily do I joyn in the Prayer of our Church, That all who Confess God's Holy Name, may agree in the Truth of his Holy Word, and Live in Unity and Godly Love.] For whoever Contend for Unity, without the Godly Love, their greatest Fervency, is but a sorry Partiality: And the boiling of their Fury, rather than Zeal for God's Glory. But the Godly Love

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Love will never suffer me spight any one who Leads a Godly Life. And indeed, without the Godly Life, there can be no Godly Love: Nothing but Sinners Loving Sinners; and seeming the better Friends, the worse their Lives. For he that is Born after the Flesh, Persecutes him that's born after the Spirit. Gal. 4. 29. He has the Burning Charity, (likethat of Rome,) To Fire out of the World, all that are not of his Mind.

Let me, then never so Loud, Cry up Peace & Concord; & contend never so fierce, for Conformity & Union; Yea, be the things I plead for never so Good & desirable; Yet if I am too well known for a man of Vain Loose Life, or of a Bitter Ungovernable Spirit, rather a Scorner, than any Promoter of Grace & Godliness; All the Children of Wisdom will see throw my Pretensions, & Pity the Absurdity of such Contention; Sorry that a good Church must bear the Reproach of so bad Sticklers; and those Unmerciful Correctors of others, who do so much need the Castigation Themselves. When at the same time, They cannot only Bear them that are Evil; but sit Easy in such sorry Company, that's some of the foulest Scandal to any Church, on which they pin themselves: Yet not Endure the Sight of any that's otherwise Minded; Tho' peradventure it be, only as to the Mint, Annise & Cummin.

May

May I better know the Way of Peace, & use my Lenitives & Corrosives to much Worthier purposes: And for all the Furious Drivers of every denomination, make that most charitable Prayer of our blessed Saviour, Father, Forgive them, &c.

May I contribute all my Endeavours, to promote the Christian Unity, & Godly Love: Not quarrel every one that has not my Aspect & Mien, or Range of Thoughts; (Tho' his Mind may be better stock'd;) But such as I take to be in Error, Endeavor to Gain 'em, by Patience and Fairness, in Reasoning with 'em. And ifso, I fail of my End, Yet shall I leave no Objection against the Attempt.

May the Compulsion which I use, be no hard Words, Wrath, or Vengeance; But only dint of Argument, and power of Persuasion: With such a Grave, Quiet, Charitable, Holy, Good Life, as may incline some to think that I am in the Right. For never must I expect to Ruffle a man into my Sentiments; When by that Means, I only Lose my Handle, & Corroborate his Prejudice. To deal gently with him, may be the hopefullest Expedient to Gain upon him; Where Clamor and Fury wou'd Ruine all my Design; And the Wrath of man, never work the Righteousness of God. Sweetness of Carriage may Prevail, and Love will do the deed.

Thus God himself wins my Heart: and so may I seek to Win the Hearts of others.
That

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That I may find the Fort Surrender'd,
which could not be Storm'd. I am sure, the
Command is as strict, as 'tis dear, Tit. 2. 2.
To be no Brawlers, but Gentle; Shewing
all Meekness to all men. And 1 Pet. 3.
8. Love as Brethren, be Pitiful, be Cour-
teous. And for such as are out of the Way, I
shall be the likelier to Reclaim 'em; If I can
but convince 'em of my Integrity, and ren-
der Affection to 'em. And when they are
such as Live Soberly, Righteously, and
Godly, I find a Tye upon me to treat 'em
with a more tender Regard, than the De-
boch'd and Profane, who declare their Sin
as Sodom, and Glory in their Shame. For
tho' there's no Peace to the Wicked, Yet
surely, Pity is owing to such as have Erred;
and are Deceived. The Mistakes of these;
often arising from the Tenderness; The
Outrage of the other, from the Hardness,
of their Hearts.

But, that wee are such a Divided People,
who seem ready to do any Common Enemy's
Business for him; While so Quarrells are a-
mong ourselves; Hateful, and Hateing one
another, We are told the main Cause, I am
4. 1. The Wars and Fightings abroad,
come, from the Lusts which War in our
Members at home. These Enemyes of our
own House are the grand Incendiaries, that
set all in a Flame; and render us the easier
Prey to any that would Devour us All.

O may all among us that have any Fear of God, and Love for our Land, and Care for our Souls, Contribute their utmost Efforts to Suppress and Kill those most Deadly Domestic Foes! That approving ourselves the Children of God, in carrying as becomes the Children of Peace, Not Exasperating, but Edifying each other; Not Maligning one another's Persons, but Beating on another's Burthens? Thus Mercy and Truth may yet meet here together; Yea, Righteousness and Peace may kiss each other: And we may find the Salvation of the Lord nigh them who Fear him; That Glory may dwell in our Land.

FROM the Crying Sins of notorious Immorality, Drunkenness, Lewdness, Blasphemy and Profaness; From all false Doctrine, Heresy and Schism; From Hardness of Heart, and Contempt of thy Word and Commandment; As also, from Envy, Hatred, Malice, and all Uncharitableness, Good Lord deliver us.

O send out a Healing Spirit upon us, to Compose the uncharitable Breaches among us: That wee may not be furiously dashing one against another; But better know the things of our Peace, and Live in Love and Unity together. Mortify the Pride and Lusts in us, which breed and feed the
Farr

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Farrs and Divisions among us. Yea, make us so kind to our own Souls, as to turn our fiercest Indignation against our own Iniquities, and Compassionate others, Infirmities : Forbearing them in Love ; Conquering their Asperity with our Courtesy, their Enmity with our Charity. And overcoming the Evil with Good.

Blessed J E S U S ! Lord of Love, and Prince of Peace ! Who (when I was an Enemy,) didst Reconcile me to God, Conquer all my Prejudice and evil Surmises against such as I account my Enemies : And so direct my Ways to Please thee, That thou may'st make them to be at Peace with me. Instead of taking Fire at every Affront, Make me so truly Christian, as to pass over Indignities and Injuries ; and to quench the flames of Wrath and Malice, with Returns of meekness and Kindness : So endeavouring to Recover and Cherish Good-will and Brotherly Love ; As becomes the Child of my Heavenly Father ; and the Meek and Lowly Follower of my Blessed Lord and Saviour. Amen.

9. CONSIDERATION.

To promote HOLINESS

HEBR. XII. 14. Follow----Holiness ;
Without which no Man shall see the Lord.

WHAT is Holiness, but that Grace
by which, (according to my measure)

I do Resemble my Heavenly Father, and devote myself to be a Follower of God, as a dear Child ; in all such amiable Properties, whereof he has enabled me to come up to any Imitation. To Mind and do the things which make me most Like him, and help me best to Please him. While I give my self to the Exercises of a serious Religion ; and strive to keep my Heart right with the Searcher of Hearts ; Loving to Approach his Presence, and Delighting to do his Will.

'Tis not enough then, To seek and follow Peace with Men, If I am not also a Lover and Follower of that Holiness, without which I cannot find Peace and Favour with God. For as he is the Holy one of Israel, so his People are a People Holy to the Lord; Not call'd to Uncleaness, but to Holiness, Separate from an Ungodly World, to be Renewed by that Holy Spirit, who Sanctifyeth all the Elect People of God ; and so casts out all their Prejudice against Holiness, That they are not only Reconciled to it, but in Love with it. And from this good Root in the Heart, spring all the fruits of Holiness in their Life: To make 'em such manner of persons as they should be, in all Holy Conversation & Godliness.

Tho' by Grace we are Saved, Through Faith ; Yet such a Faith it must be as Purifies the Heart ; To make us Live Godly in Christ

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Christ Jesus; As becometh his Saints, who are Holy in Conversation, as well as by Profession. For every one that Names the Name of Christ must depart from Iniquity. And whatever men are Called, If any Man have not the Spirit of Christ, he is none of His. Rom. 8. 9. But what Part or Lot have they in this Holy Spirit, who Talk and Act like such as are Govern'd only by the Unclean Spirit? Not forbearing to signify their Derision and Indignation at all things belonging to a better Spirit? Never will the Holy One Abide such, as cannot Abide his Holiness. No; They are the Hate of Heaven, Because the Filth of the World. Tho' they set up for the Correctors of others, To Daunt and Scoff, out of their Religion, all that dare but to make any Holy Profession; O how will they be able to Bear up before that Holy Awful Judge of Quick and Dead, who will pass the Sentence upon all, according to their Works? What Admittance can they ever expect into his Holy Place, who did so scornfully trample all his Grace which brings Salvation? And were for Banishing out of the World, all that Holiness, without which no man shall see the Lord.

But be there never so many of this Heathenish Clan, Or were they never so Mighty, who thus Rage and Imagine Vain things; The Lord our God still is Holy, Yea, Glorious in Holiness. 'Tis not only his Property,

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but his Glory. And to be like him, Holy,
according to my Capacity, Tis not only my
Duty, but my Glory. And never will I be
ambitious of any higher Honor, than to be an
Humble Follower of my Heavenly Father.

What, indeed, is the meaning of all my
Religious Exercises, but still more to Re-
pair in me his Holy Image? That I may be
fitted for the Divine Communion with him
here, & the Blessed Fruition, of him forever.
But what Fellowship or Fruition, where's no
agreeable Disposition? Nothing but what is
Contrary, and mere Repugnancy? When God
is a Holy God, His Son, The Holy one of
God, and his Spirit, The Holy Ghost; What
Infatuated Children of Perdition, are such as
would set up in the World, for Great & High,
only because they have an implacable Antipa-
thy against all that is Holy: and make this
their boasted Glory, That they are none of the
Godly? Whenas, the Noblest Subjects use
to be Proud of Imitating their Prince's Fashi-
on, These Degenerate creatures, and Scan-
dalls to the Age they live in, would set up, like
Lucifer, and his Infernal Seconds, Even
for their Defying the King of Kings, and
throwing their Scorn and Blasphemy at the
most High and Holy.

Thus may they Ensure, (as so often they
do Dare,) Damnation. But into the Pure &
Glorious Courts above, Nothing so Unclean &
Abominable is ever like to Enter. Never
will

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will the Holy Lord of the Place Endure there,
any such Limbs of the Unclean Spirit, who
cannot Abide so much as the Name or Thought
of that Holiness, which is the Blessed God's
Delight, and as the Apple of his Eye.

To get in there, I must Admire, and Love,
and Follow Holiness, even all my days: And
such careful Pursuing of the Holy way, is the
hopeful Striving, to Presage and Secure my
joyfull Entrance at Heaven's Gate in the End.
Let such, then, as are engag'd, with their
black Confederates, along the Broad Way,
Disclaim and Defy Holiness. Not enduring
but to Hear of it, without Raving or Scoffing
at it; My Heart bleeds for 'em; and tho' they
Curse, I will Bless. O that it may not be
too Late to beg, Lord have Mercy on 'em!

But whatever any hard'ned Haters of the
holy Lord, may pour out from the Abundance
of their filthy Hearts, to Mock and Rail at
Holiness; That charge of God himself, [Be
ye Holy, For I am Holy;] shall forever
more determine me, than all their Arrogance
Blasphemy, & Vengeance can Shock me.
Their Day is Coming; and their Judg-
ment Lingers not. O how many such swell-
ing Bubbles have I seen burst; and such
Plagues of the World gone off, to receive their
own Plagues! Yea, The Lord is Coming, with
Ten Thousand of his Saints, (those now des-
picable Objects of Derision,) To Execute Judg-
ment upon all; and to Convince all the dar-
ing

207 9. Consideration. To promote Holiness.
ing Sinners, not only of their Ungodly deeds
but their Harsh speeches, thrown out against
him. For what they let fly at the Lovers and
Followers of Holiness, who Contend (and
plead his Cause,) with the Wicked, he takes
it, as directly Levelled at Himself; and will
return the Arrows of their Bitter words, in
somewhat far Sharper, on their own Pates.

Never then shall any of their Praise & Raille-
ry, make me Asham'd of that which is my
Glory: But still shall it be my Ambition, to
be number'd among the Peculiar People,
whom my Lord Purifies to Himself, and my
great Endeavour to cleanse myself still further
from all Filthiness of Flesh and Spirit;
Perfecting Holiness in the Fear of God.
For I do not Fear him, If I dare to Despise the
Holiness which he Commands; or lye short of
the highest Degrees, which I can here attain.

O may I be one of those Lovers, & Follow-
ers of Holiness, who shine as Lights in the
World, To Glorify my Heavenly Father;
howe'er Ill us'd I may be by such, as drive at
nothing more than his Dishonor. Tho' some
of 'em call themselves Members of the Church,
which teaches 'em much Better things; and e-
very time they attend the Publick Worship, To
Pray, That the rest of their Life hereaf-
ter may be Pure & Holy: Never may I
(when I Pray,) so Act the very Hypocrisy,
against which I Rally. Most

MOST Holy, Holy, Holy, Lord
 God of Heaven and Earth! Tho'
 the Heathen Rage, and People *Imagin Vain*
things; Thou Continuest still the same in
Holiness and Glory: And as thou hast
 call'd us with a *Holy Calling*, so Engaged
 us to be *Holy* in all manner of *Conversation*.

O Renew us after thy blessed *Image*, &
 put thy holy *Spirit* within us; But never
 take that blessed *Spirit* from us. Stablish
 our *Hearts*, O Lord, unblameable in *Holi-*
ness, before thee; And make us *Holy*, in
 our *Disposition*, and in all our *Conversation*;
 Such *Lovers* and *Followers* of *Holiness*,
 That we may see the Lord, and find and
 Enjoy our God, to the Satisfaction and
 Comfort of our *Souls*; Now in *Part*, as
 far as we can *Attain*; and hereafter in
Fulness, as much as we shall *Desire*, and
 that forever.

Give a Check, Lord, from Heaven to
 the Spirit of *Profaness* and *Uncleaness*, *Im-*
piety and *Blasphemy*, that Rages and reigns
 among us. Open the Eyes, and Conquer
 the Hearts of thy *Enemies*, who Hate &
 Deride thy *Holiness*, and madly go on in
 all *Prophaness*, *Lewdness*, and *Abominati-*
on; Even to dare thy *Wrath* & everlasting
Damnation.

O think Thoughts of Pity and Mercy, Lord, to a Sinful People; whom thou hast so long Spared, and Signaliz'd, with thy wonderful Patience, and abundant Goodness. O that it may, at last, Lead us to Repentance; and melt us into such a Temper, That we may Relent and Turn to the Lord, and Leave off the Wicked Trade, & Renounce the Cursed things; and learn not to Blaspheme, and do Despite to the Spirit of Grace.

Yea, send Such a Spirit of Holiness upon us, as may make us other manner of Persons; A People truly Reformed, as well as so called: A People Holy to the Lord; with Eyes open to see the Beauty of Holiness, and Hearts bent to Love and Follow it. That having our Fruit unto Holiness, We may find the End Everlasting Life, thro' Jesus Christ our Lord. Amen.

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